

A CATECHISME,
or Institution of Christian Re-
ligion, to be learned of all youth
next after the little Catechisme: ap-
pointed in the booke of com-
mon Prayer.



AT LONDON,
Printed by Iohn Daye, and are to bee
solde at his shop vnder Aldersgate.

*J Cum privilegio Regie Maiestatis
pro Decennio. An. 1576.*

To the most reuerend fathers in
God, my Lordes, Matthew Archbi-
shop of Caunterbury, Edmund Archbishop of
York, Edwin Byshop of Lodon, and the
rest of the Byshops in England.

IT is not vnknowē vnto your wis-
domes, that the diuersities of *Catechismes*, in shortnesse or length,
either for the first entring of chil-
dren, or for the more full instruc-
tion of youthe, in the principles
and summe of *Christian Religion*, are as well allow-
ed by the iudgementes of diuers godly and lear-
ned men, as also practised in many Christiā Chur-
ches, in sundry countreyes, well reformed, not
without good reason, grounded vpon the diuersi-
ties of ages, and capacities of wittes: I therefore
vpon the sayd considerations haue applied my self
in this *Catechisme*, being of a middle sort, both to
further the profite, and to satissie the mindes of
suche as maye iudge the little *Catechisme*, as writ-
ten for very young children, not fully inough to
serue for their instruction, and on the other parte
may thinke the larger *Catechisme* to be to long and
tedious, either for their capacitie or leasure: for
theire vse I say, and contentation, I haue here a-
bridged the largell *Catechisme* in such sort, I trust,
as it may seme neither much defectiue in any ne-
cessarye pointes of *Christian Religion*, neither very
superfluons in any vnecessary circumstances: and
amplifications, neither in consequence of matter
greatly swaruing from good order. That as the
last *Catechisme* is most meete for the first entring of
children, or others, though of more age, yet not of
the greatest capacitie: so might this of the middle
sort

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Some T. brow The Epistle of Paul

sort serue for such, as hauing somewhat pro-
fited, were yet desirous of further instructi-
on: and lastly such as not cōtented to know
the cheef pointes of *Christian Religion* bresely
set forth, were desirous also to see and
vnderstand the reasons and proofes of the
same, maye finde in the largest *Catechisme*
wherwith to contēt & satisfie their mindes:
so that none should lacke instructiōs of god-
linesse meete for them, of what age or capa-
citie soeuer they were. The which three *Catechismes*
being purely trāslated into the La-
tine toung, may not onely serue yōug begin-
ners, or more forward scholars, in the Grā-
mer schole, to the same vses, & to the lear-
ning of true religion, and the right vse of the
Laune speach with one labour; but the last
also might seeme not vnprofitable vnto ma-
ny Ecclesiasticall Ministers for diuers good
purposes. Might it therfore plesē your good
L. in respect of the former & other good cō-
sideratiōs, which may vnto your wisedomes
better appeare, to allow the same, I shall
thinke my little labour right well bestow-
ed. And thus humbly taking my leaue, I cō-
mend you vnto the grace of almighty God,
who haue the same alwayes in hys blessed
keeping.

Nouemb. 1571

Your good Lordships
to command. A. B.

A. ij.

1. Co. 3. 1. 2
2. Co. 5. 0. 12
12. 12. 14

1. Co. 3. 1. 2
2. Co. 5. 0. 12
12. 12. 14

alpen
Feb. 12, 1571
63

Christian Religion. Gods word Testamēt.



Mister. Tell mee
my childe of what
religion thou art.
Scholer. Of y^e same
Religion, whiche
Christ our Saviour

Act. 11. D. 16.

our taught, wherof I am called,
& doe trust, that in deede I am a
Christian.

Math. 4. b. 10.
Job. 4. c. 24.

Ma. What is the Christiā religion?
Sch. Christian religio is the true
worshipping of God, and kee-
pinge of his commaundements.

Job. 5. d. 39.
Act. 17. c. 11.
2. Tim. 3. d. 15.
16. 17.

Ma. Of whom, or where is it to
be learned?

Scho. Of the word of god, which
is written in y^e booke of the old
and new Testament.

Gal. 2. c. 15. r. 7.
John. 4. d. 35.
Gala. 1. a. 8. 9.
Deut. 4. a. 2.
Ecc. 4. d. 21.

Ma. Why is Gods worde named
the Testament?

Sch. Because Gods will, what
he would haue vs to do, or fie,
is there perfectly, and vnchan-
geable rōtayned: frō the which
wee ought not to swerue on any
side.

Ma.

1. Digested to. Studye. Prayer. waled T

Ma. By what meanes shall we
come to the knowledge of Gods
will, written in his word?

Sch. By diligent reading, and
dying of the same, or by hearing
it read and truly taught.

Ma. Is that sufficient?

Sch. Because no man can by his
owne witte or diligence, attain
to the knowledge of Gods will.
Dome, in his worde contained,
we must with continuall & fer-
uent prayer craue of God, that
it would please him by his holy
spirite to indue our hartes with
vnderstanding and beleefe of his
holy worde, and wth earnest desire
to obey his will therein declared.

Ma. Which be the chiefe partes of
the word of God?

Sch. The lawe and the Gospell.

Ma. How be these two known
the one from the other?

Sch. The Law teacheth vs our
duty towards God, & our neigh-
bour, & chargeth vs straightly to

A.iii.

doe

John. 5. d. 39.
Act. 17. c. 11.

Col. 3. d. 20.
and 3. d. 7.
Rom. 12. c. 1.
John. 15. d. 20.

John. 1. b. 17.
Luk. 10. d. 25.
Act. 13. d. 39.
Rom. 10. c. 4.

Matth. 22. d. 37.
38. 39. 40.
Luk. 10. c. 17. 28.
Rom. 10. d. 5.
Gal. 3. d. 10.

The law. The Gospell. parts of Religio.

Doe the same : promising euery thing lyfe to such as doe fulfill the law: and threatning eternall damnation to such as doe breake the same.

Ma. What doth the Gospell saye? Sch. It promyseth the god through fayth in Christ, will be mercifull to forgiue the offenders of the lawe, such as be soze therfore a purpose to amend.

Ma. How many partes be there of true Religion?

Sch. There be two principall partes of religion, likewise as of the word of God, out of the whiche, as it were the spring head, religion doth flow.

Ma. Which be they?

Sch. Obedience, whiche the Law commandeth: and fayth, or beleefe whiche the Gospell requirerth.

Ma. For more playnenesse, I would haue thee to make more partes of Religion.

Sch. I may, I think, coueniently

Mat. 1. b. 15.

Luk. 5. f. 31.

Iohn. 1. b. 17.

Act. 1. f. 38. 39.

and. 13. l. 18. f. 39.

Rom. 1. a. 5. b. 76.

and. 6. 14. 15.

Ioh. 14. b. 13. c. 22.

23. 24.

Rom. 10. a. 5. 6.

b. 3.

Mat. 1. b. 15.

Rom. 1. a. 5. b. 19.

religio.

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The first Table. The second Table.

lye reckon these fower, as cheefe partes of true religion: Obedience, sayth, prayer, and the Sacramentes.

Ma. Well: then I will inquire of these fower in order, as you haue rehearsed them. And for that true obedience which is the first part, is to be tried by the rule of gods law, I think it necessary in the beginning to knowe what thou thinkest of Gods law.

Sch. I think þ law of God write tē in two tables, to be the most perfect rule of righteousnes, cōmaunding all good thinges that are to be done, & forbidding the contrary.

Ma. Wherof treateth the first table?

Sch. Of godlinesse, or of our dutye towarde God: and it containeth the fower first cōmandementes.

Ma. The secōd wherof treateth it?

Sch. Of charitie, or loue amōge men, and of our duties one to

Al.iii.

warde

Joh. 14. b. 15. 2.

21. 23. 24.

Mat. 16. b. 16.

Act. 1. c. 21.

Rom. 10. c. 12. 13.

Joh. 14. b. 16.

c. 21. 23. 24.

Gal. 3. b. 10.

Exod. 34. d. 28. 29

Mal. 19. b. 6. 7.

8. 9. 10.

Exod. 20.

Deut. 5.

Lea. 30. d. 25.

Math. 22. d. 36.

37.

1. Comaundementes. The first Comaundement.

Matth. 19. 17. 18. 19
and 22. 39. 40.

Exo. 34. D. 18.
Deut. 4. b. 13.

Exo. 20. 2. 1. 1. 3
Deut. 5. 2. 3. 6. 7.

Deut. 28. b. 13. 17.

Malac. 1. b. 5. 6.

wardes another : which Table
conteyneth six comaundementes:
as our whole law cōteineth
ten comaundements: and therefore
also is called the ten Commaun-
dementes.

Mr. Rehearse the first Commaun-
dement of the first Table?

Sch. God spake thus: *Heare O Is-
rael: I am the lord thy god, which haue
brought thee out of the land of Egypt,
out of the house of Bondage. Thou shalt
have none other Gods before me.*

Man Why doth he in the begin-
ning tell vs that he is the Lord our
God?

Sch. In those wordes his infi-
nite maiestie, power and good-
nesse, are expressed, wherby we
are moste straightly charged to
obediēce: vnlesse wee wil be both
rebells agaynst him, that is most
mightye: and vnthankfull to-
wardes hym, that is most good
and gracious.

Mr. What meaneth it, that thee
char-

Idolatrie forbidden.

chargeth vs to haue none other Gods
before hym:

Sch. He forbiddeth & cōdemneth
all Idolatrie.

Ma. What is Idolatrie?

Sch. To reuerence with godly
worship any creatures, or to put
our trust, or comfort in them, as
Gods: which to doe, were moſte
abominable. For we ought to
geue all godly honour onely to
his maiestie: & greatest loue to
his goodnes: to fly to him and to
crave his help in all feares & dan-
gers: & with thankfulness to ac-
knowledge & we owe our selues
and all thinges & we haue, vnto
his goodnes.

Ma. What meane those last wordes
before me or in my sight?

Sch. That there is nothing so se-
crete, that can be hidde frō hym:
and that therfore, not onely w
open lyfe, and outward shew,
but also with the inward & pure
godlyncſſe of the hart, we ought

to lo

10 Cal. 11.5. b. 8. 9.
Mat. 4. b. 10.

Deut. 10. b. 13.
11. D. 10. 11.
Mat. 22. D. 37.
10 Cal. 50. c. 14. 15.
D. 23
10 Cal. 79. D. 13.
and 9. a. 6. 7.
and 100. a. 1. 2. 3.
John. 1. D. 27.
1. Cor. 4. b. 7.
Jam. 1. c. 17.

10 Cal. 7. b. 9.
and 33. c. 14.

10 Cal. 18. a. 13.
Mat. 5. a. 8.
and 15. a. 8.

The second Commaundement.

to honoꝛ him and none but him onely.

Ma. Make me a breefe rehearfall of such, as thou doest think cheefly to breake this Commaundement.

Leuit. 19. c. 31.

Exo. 8. c. 19.

and 47. b. 9.

Deut. 18. c. 19. 20.

Math. 15. a. 2. 3.

b. 6. 9.

Sch. All Idolaters, as I haue sayd, al Sothsayers. Coniurers, Sorcerers, witches, Charmers and all y^e seeke vnto them: all false Prophets y^e do teach lyes: al that abuse y^e worde of God, or doe not geue y^e cheefe credit vnto it, neyther be guided by it, but do follow their owne phantasies: all that feare, loue, or esteeme, any creatures aboue god, or equal ly with hym, all these & such like, doe breake this firste commaundement of God.

Ma Rehearse now the seconde Commaundement.

Exod. 20. a. 4.

b. 2. 3.

Leuit. 26. a. 1.

Deut. 4. c. 15. 16.

17. 18. 19.

Exo. 40. b. 18.

and 24. b. 9. &c.

Sch. Thou shalt not make to thy selfe anye grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bowe

downe

Images not to be worshipped.

downe to them, nor worship them. For I
the Lord thy God, am a ielous God, and
visit the sinnes of the Fathers vpon the
Children, vnto the third and fourth
generation of them that hate me, and
show mercy vnto thousandes, in them
that loue me: and keepe my Command-
ementes.

Ma. It may seeme that this lawe
doth condemne the artes of pain-
tinge, and grauing, so that it is not
lawful to haue any Images at all.

Sch. Not so: for in this first ta-
ble he speaketh not of any arti-
ficiall thing, ciuilly to be vsed, but
onely treateth of things which
be appertayne to the worshipping
of God.

What is then the meaning of
this commandement?

Sch. In this seconde command-
ement, God first forbiddeth vs
to make any Images to expresse
or counterfeite him, or to seeke
him; or to worshippe him in I-
mages. And secondly, he char-
geth

Math. 23. c. 23.
11. D. 36. 37.

Ex. 40. D. 18. 19.

Images not like to God.

Deut. 5. 8. 9.
Iſa. 97. b. 7.
Eſa. 44. c. 17.

geth vs, not to worſhippe the Images themſelues, or to aduſe them in any wiſe by Idolatry or ſuperſtition: but that we worſhippe God alone in ſpिरितe and truth, and as hу him ſelfe hath commaunded vs in his worde; to worſhip him, and not otherwiſe, after our owne phantaſies.

M. Why is it not lawful to expreſſe God with a bodelye and viſible forme?

Iſa. 113. a. 4. 5.
and 115. a. 1. 4.
Eſa. 40. c. 18.

Sch. Becauſe there can be no likenelle, or agreeing, betwene God who is a ſpिरितe, æternall, infinite, unmeaſurable, incompreheſible, and a bodely, fraile, dead and vaine ſhape or Image.

Iohn. 4. c. 24.
Rom. 1. c. 20.
23. 26.

Ma. What maner of worſhipping is it which is here condemned?

Leuit. 26. a. 1.
Deut. 4. c. 12.
and 5. b. 9.
Iſa. 97. b. 7.
and 115. b. 8.
Eſa. 44. c. 17.

Sch. When we inteding to pray turne our ſelues to Images, fall downe, & kneele before the, with uncoveringe our heads, or other ſignes, do ſhew any honour vnto them, as if God were repreſented

Act. 7. d. 42

ted

God abhorreth Idolatry.

ted vnto vs by them.

Ma. Rehearse the addition in the end of this law.

Sch. For sayth hee: I the Lorde thy God, am a ielious God, and visite the sinnes of the fathers vpon the Childre, vnto the third and fourth generation of them that hate me.

Exod. 20. 5.
Deut. 5. b. 9.
and 6. c. 15.
Iſa. 78. l. 39.

Ma. Wherefore sayth God these wordes?

Sch. First in naming him selfe our Lord, & our God, he chargeth vs to obey him in al things, both in respect of his authoritie, and of hys goodnesse, as was afore noted. And by the worde ielious, he declareth that he can abide no partener, or equal, to be worshipped with him.

Deut. 10. v. 17.
3. Reg. 18. l. 39.
Malac. 1. b. 5. 6.
1. Tim. 2. c. 15. 16.

Exo. 34. b. 14.
Eſa. 42. b. 8.

Ma. What more is sayd to forbid Idolatry?

Sch. To restrayne vs from offending of him by Idolatrye, which he so extremely hateth, he threatneth that he will take vengeance not onely of the that shal so of-

Exo. 34. b. 7.
Eſa. 14. c. 20. 22.

fende

The third Commandement.

fende, but also of their children and posteritie.

Ma. Proceede thou in the text.

Sch. As God by great threatenings feareth vs from disobeying of him, so doth he with greater promises of his mercye and goodnesse, allure vs to obey him: promising that hee will shew great mercifulnesse, both towards all those that do loue him, & also towards thousands of their posteritie.

Ma. Where afore speaking of reuenging, he nameth but three or foure generations, at the most, why doth he here speaking of his mercye, name thousands?

Sch. To shewe & he is muche more inclyned to mercifulnesse & to goodnes, then to seueritie and sharpenes.

Ma. Rehearse now the third Commandement.

Sch. Thou shalt not take the name of thy Lord God in vayne, for the Lord will not holde him guiltlesse that taketh his

Deut. 5. b. 10.
Exo. 34. b. 6. 7.

Isa. 16. a. 5.
and. 103. b. 8.
and 145. b. 8.
Esa. 54. b. 7. 8.

Exo. 20. b. 7.
Leuit. 19. b. 11.

The right vse of Gods name.

his name in vayne.

Ma. Tell me what it is to take the name of God in vaine.

Sch. To abuse it in blasphemie, sorcery, or witchcraft, in cursing, forswearing, or with swearing rashly, vnaduisedly, or without necessitie, or w^o once naming it, without a waighly cause, and great reuerence.

Ma. Is there any lawfull vsing of the name of God in swearing?

Sch. Yea forsooth, when an oth is taken for a iust cause, either to affirme a truth, specially if the magistrat require, or comaund it, or for any other matter of great importaunce, wherein wee are either to maintayne bruiolate the honoz of God, and to set forth his glozy, or to preserue mutuall agreement & charitie amog me. In these cases wee may take an oth, vsing therein with great reuerence, the fearefull and glorious name of our God onely, and of none

Exa. 8. 2. 19.
and 52. b. 5.
Leuit. 19. b. 12.
Act. 19. c. 13.
1. Tim. 1. b. 10.
Matth. 5. f. 33. 34.
Iohal. 11. 3. a. f. 22.

Ero. 11. b. 17.
Iohal. 1. b. 12.
Iohal. 1. b. 5.
and 6. b. 12.
2. Cor. 1. b. 37.
Gala. 1. d. 10.
Iheb. 5. d. 61.

of none other creature.

Ma. What foloweth next?

Exo. 20. b. 7.
Leuit. 19. b. 12.

Sch. For the Lord will not holde him guiltlesse that taketh his name in vayne

Leuit. 19. c. 12.
Exo. 20. b. 9.
c. 14.

Ma. Why doth he here particularly threate thē that abuse his name

Sch. His meaning was to shew how highly he esteemeth the glory of his name, to the end he seeing punishment cedy for vs, we should so much & more heedfully beware of abusing it.

Exo. 22. b. 21.
Psal. 63. b. 12.
Leuit. 6. b. 18.
Deut. 6. b. 13.
Exo. 20. b. 10.
Josua. 22. b. 7.
Act. 8. c. 16.

Ma. May we not then swear by the names of sayntes, or by the names of other men, or creatures?

Sch. No: For to swear, is nothing els, but to call vpon him by whome wee swear, to be a witnesse that wee swear true, and to be a reuēger of our lying, if wee swear false. Which honor of knowing, and punishing of all euill, beeing due to gods velle dome and maiestie only, to geue to any other persōs or creatures, were a most haynous sinne.

Ma.

The fourth Commandement.

Ma. Rehearse the next Commaundement.

Sch. The fourth commaundement which is the last of þ first table, is this. * Remember that thou

keepe holie the Sabbath day. Sixe dayes

shalt thou labor & do al that thou hast

to doe: But the seventh day is the Sab-

bat of the lord thy god. In it thou shalt

do no manner of work, thou, and thy

sonne, and thy daughter, thy manser-

uant, and thy maydseruaunt, thy cattel,

and the stranger, that is within thy

gates. For in sixe dayes the Lord made

heauen & earth, the sea, & all that in

the is, & rested the seventh day. Where-

fore the Lorde blessed the seventh day

and hallowed it.

Ma. What meaneth this word Sab-

bat?

Sch. Sabbath by interpretation sig-

nifieth rest. And that day (for þ

it is appointed onely for the wor-

shipping of God) þ godly muste

lay aside all worldly businesse, þ

they may þ more diligetlye inted

to rest

to rest

Exod. 20. 2. 10.
and 20. 8. 9.

and 21. 1. 12.
Leuit. 23. 2. 3.

Deut. 5. 12. 13.
and 5. 14. 15.

Exod. 20. 8. 11.

Gen. 2. 2. 3. 1.
Exod. 4. 2. 1. 2. 3.

Exod. 20. 8. 11.
Leuit. 16. 2. 3.

Jer. 17. 2. 3.
Leuit. 23. 2. 3.

Exod. 16. 2. 3.
Deut. 5. 1. 2.

to religion and godlinesse?

Ma. Why hath God set herein before vs an example of himselfe, for vs to follow?

Sch. Because notable & noble examples do more thoroughly stir vnder and sharpē mens minds. For seruants do willingly follow their maister, & children their parents. And nothing is more to be desired of mē thē to frame themselves to y^e example & following of god.

Ma. After what manner is this sabbat day to be kept holy?

Sch. The people must assemble together, to heare the doctrine of Christ, to yelde confessiō of their fayth, to make publick prayers to God, to keepe y^e memory of gods workes, and to render thanks vnto hym for his benefites, & to celebrate the holy sacramentes, which he hath left vs.

M. Is there no more required of vs for the keeping holy of the Sabbath day?

Sch.

Tob. 2. b. 12.

Joh. 2. b. 13. 15.

1. Cor. 4. d. 15. 16.

Mat. 23. a. 1.

Eph. 5. a. 1.

1. Pet. 2. d. 21. f.

Mat. 6. a. 2.

Luk. 4. c. 16.

Act. 13. d. 27.

Mat. 20. d. 32.

Joh. 9. a. 2.

2. Cor. 5. c. 7.

Mat. 21. c. 13.

Eph. 3. d. 21.

1. Cor. 11. d. 18.

and 14. c. 26.

The sanctifying of the Sabbath.

Sch. This is the ourwarde rest & keeping holy of y^e Sabbath day: besides the which there is a spirituall rest and sanctifying of it.

Ma. What is that?

Sch. That is when resting from worldly business, & fro^m our owne workes & studies, we yealde our selues wholly to gods gouernace, & he may do his workes in vs, & whē (as y^e scripture termeth it) we crucifie our flesh, we bridle y^e forward desires & motions of our hart, restraining our owne nature, & we may obey y^e will of god for thus doing our Sabbath day here by y^e earth shal most aptly expresse a figure & likenes of y^e eternall & most holy rest, which wee shall for euer inioy in heauen.

Ma. Shal it be inough to haue don these thinges euery seventh day?

Sch. These things in deed euery man priuately ought to record & thinke by y^e euery day, but for our negligence & weakenes sake, one

W.ij.

certaine

Esa. l. c. 1. 4. 25.
and 58. d. 13.
Ips. 4. c. 9. 10.

Gal. 5. d. 24.
Coloss. 3. a. 5.

Psal. 1. a. 1.
and 14. a. 4.
Luh. 18. a. 1.
Eph. 5. c. 19. 20.

The 2. Table The V Commandement.

certaine special day is by public
order appointed for this matter
Ma. Hether to thou hast rehearsed
me the laws of the first table, where
in the true worshipping of God
which is the fountayne of al good
things is breely cōprehended, and
al euil things to Godward be for-
bidde. Now therefore I would haue
thee tell mee what be the duties of
our Charitie and loue towards me
which dueties do springe and are
drawne out of the same fountayne
and which are contayned in the se-
cond table.

Sch. The second table becometh
thus: Honor thy father & thy mother
that thy dayes may be long in the land
which the Lord thy God geueth thee.

Ma. What is ment in this place, by
this word, Honor?

Sch. The honor of Parents cōteineth
loue, feare, and reuerēce, and cō-
sisteth in obeying the, in seruing
helping, and feeding them, and
also in finding & releuing them,

if

Exo. 20. 5. 11.
Deut. 5. 16.
Math. 15. 4. 4.

Exo. 11. 2. 8.
Mat. 7. 9. 10. 12.
Coloss. 3. 2. 23.
Heb. 11. 9.

The 2. Table, The 5. Commandement.

if ever they be in neede.

Ma. Doth the law extend onely to parentes by nature?

Sch. All that be in authoritie, or worthy of reuerence, are ment by the name of parentes: as Princes, magistrates, ministers of Church, scholemasters, learned men, wise men, aged men, men of worship, and such like.

Ma. Why are princes, magistrates, and other superiours called by the name of *Parentes*?

Sch. To teach vs, they are geue vs of god, both for our owne and the publick benefit, & so by name of *Parentes* geue to princes, magistrates, & other superiours we are charged not only to obey the, but also to honor, & love the.

Ma. What followeth?

Sch. That God will blesse them, who be obedient & geue due honor to their parents, Princes, magistrates, & other superiours, with long and happy life. And on the

B.iii.

contrary

Deut. 17. b. 9. 10.
Rom. 13. a. 1.
Luk. 10. c. 16.
Leuit. 19. c. 32.
1. Tim. 5. a. 1.
1010. 5. c. 13.

Rom. 13. a. 4
Heb. 13. c. 17.

Exod. 20. b. 12.
Leuit. 20. b. 16.
Eph. 6. a. 1.

The sixth Commandement.

contrary part it followeth, & al such
as do disobey or dishonor their
parēts, princes, magistrates, or
superiours, that come to a sodain,
speedie & manifold death: or els shall
lead a life more wretched & vile
then any death: & finally for their
disobediēce & wickednes, that suffer
euerlasting punishment in hell.
Ma. Rehearse the sixth Commandement.

Exo. 20. 13.
Deut. 5. c. 17.
Math. 5. c. 21.
and 19. c. 18.
Jacob. 2. b. 11.

Math. 5. d. 31.
22. 23. 24.
Rom. 7. c. 13. 14.
15.
Gala. 5. d. 20. 21.
Jacob. 3. c. 14. d
16

Math. 5. d. 21.

Sch. Thou shalt not kill.

Ma. Shall we sufficiently fulfil this
law, if we keepe our handes cleane
from slaughter, and blood?

Sch. All things tending towarde
bloodshedding are also forbidden,
as mocks, reproches, quarrellings,
fighting and such like.

Ma. What more?

Sch. God made his law not onely
for outward mooves, but also,
and chieflie for the affections of
the hart. For anger, & hatred, &
euery desire to kill, to reuēge, &
to hurt, is before God adiudged

man

The ſeuenth Commandement.

maſſlaughter. Therefore theſe alſo
God by his law forbiddeth vs.

Gal. 5. 20. 27.
1. Ioh. 2. 9. 10
11.

Ma. Shall we then fully ſatiffie the
lawe, if we hate no man?

Sch. God in condemning hatred,
requirerh loue toward al mē, euē
our enemies, yea ſo far as to wiſh
health, ſafety, & all good thinges
to thē that wiſh vs euil, and doe
beare vs a hatefull & cruel mind:
and as much as in vs lyeth to do
them good, and to pray for them.

Luke 6. 27. 28.
Rom. 12. 6. 14.
D. 17. 19. 10.

Ma. What is the ſeuēth Commande-
ment?

Sch. Thou ſhalt not commit adultery.

Exod. 20. 10. 14.
Deut. 5. 18. 19.
Math. 19. 18. 19.
1. Cor. 6. 18. 19.

Ma. What doest thou thinke to be
conteyned therein?

Sch. By this commaundemēt is
forbidde all kinde of filthy luſtes
all vnchaſtneſſe of ſpeech, all wa-
tonneſſe of countenance, & geſture, &
all outward ſhew of vnchaſtneſſe,
whatſoener it be. To leaſe like:
wiſe exceſſe of meate, drink, appar-
rell, toanton playes, & waſtines
and whatſoener is may be called

Proverb. 6. 25.
24. 25.
Math. 5. 27. 28. 29.
Rom. 13. 13. 14.
1. Cor. 5. 10. 11.
1. Tim. 3. 3. 4.
5. 7. and 5. 22.

Ezech. 16. 34.
55.
Eccl. 31. 10.

The eight commandment:

any vncleannes, either of body or
mynd, are forbiddē by this cōm-
maundemēt. foz by this cōman-
dement, we are charged to keepe
our myndes also cleane from vn-
chast thoughts & desires, because
as well our soules as our bodies
are temples of the holy Ghost.

Ma. Go on to the rest.

Sch. The eyght commaundement
is. Thou shalt not steale.

**Ms. What is forbiddē by this Cō-
maundement?**

Sch. Not only those thefts which are punished by mā's law, ar forbidden: but also we are charged that we deceiue no mā in buying or selling, by vntrue and vnmeasures or waights or with deceitfull or naughty wares: for by peruertering of iudgement with bribes or gyftes, or by any deceifefull means fartheral withdrauing of other mens goodes, as with holding of the labourers hie, retaining of the seruants to sell

5115

पु. अ.

the

The ninth Commandement.

the poore, to succour widowes,
fatherles childen, & straungers, to
leave the ignorant buttaught, the
simple vncounselled, the wand-
ring and erring buidirected, the
sorrowfull vncomforted, & such
lyke, are by this lawe cōdemned.

Ma. Is any more coneyned in this
Commandement?

Sch. Yea forsooth. For al purpose
& desire to make our gaine of o-
thers losse is forbidden by this
law. For þ which is wrog before
man to doe, þ same is evill before
God once to will, or desire.

Ma. What is the ninth. Commā-
dement?

Sch. Thou shalt beare no false witness
against thy neighbour.

Ma. What is the meaning of thys
Commandement?

Sch. In this lawe we are forbid-
den, not onely open & manifeste
perjurie, & breaking of our oth:
but also all lying, slanders, back-
bitings, & evill speakinges, whet-
by

Jacob. 2. 23. 6.
and 5. 19. 10.
Levit. 19. 11. 28.
and 23. 12. 13.
Deut. 22. 1. 2. 3.
16. 24. 15. 17. 19.
E. 7. 4. 17. 18. 19.

Col. 3. 1. 2. 3. 4.
Gen. 4. 1. 2. 3. 4.
Zach. 8. 1. 2. 3. 4.
Act 10. 2. 3. 4.

Exod. 20. 1. 2. 3.
Deut. 5. 1. 2. 3.
Ezech. 19. 4. 18.

Exod. 23. 1. 2.
Levit. 19. 11. 15.
Deut. 19. 16. 18. 19.
Whit. 2. 1. 2. 3. 4.
Eph. 4. 1. 2. 3. 4.

The ninth Commandement.

Matth. 19. 19.
Luke 7. 34.
1. Pet. 2. 11.
1. Tim. 3. 2.

Thou. 3. 2. and
11. 17. 19. and
23. 2. 3.
Eccl. 17. 6. 11.
2. Cor. 13. 6.
Eph. 4. 29.

Matth. 7. 1.
Rom. 14. 4.
1. Cor. 13. 5. 7.

1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.
1. Tim. 3. 2.

by our neighbours maye lose his
good name: and flattery & dissem-
bling wherby he may take harme
And that neither our selues at an-
ny tyme, speake any false, or vn-
true thing, neither by words, nor
thing, or idēce allow y same in o-
ther: But y we euer loue, follow,
maintaine, & vphold the trueth.

Ma. Is there yet any more ment by
this lawe?

Sch. God who knoweth y secrets
of our hartes; whē he forbiddeth
rūt speaking, doth therwith also
forbid wrongfull misdeeming, &
euill thinking of our neighbors.

Mea and he chargeth vs, as far
as truth may suffer, to think wel
of thē, & to our vttermoſt power
to preserve their good name.

Ma. Now remaineth the last Cō-
maundement.

Sch. Thou shalt not couet thy neigh-
bours house. Thou shalt not couet thy
neighbours wife: nor his seruants nor
his mayd, nor his ox, nor his ass, nor
any

The tenth Commandement.

nothing but is his.

Ma. What is more commaunded here, then was before?

Sch. God hath before forbidde euill doinges, & corrupt affections of the munde; but now he requy-
reth of vs a most pfect purenes, & we suffer not any desire, be it neuer so light, nor any thought, be it neuer so smal, in any wise swaruing fro right, once to ctepe into our hart. For it is meet & euil in our very harts & minds should shine before god, most perfect purenesse & cleauinesse. For no mind centy & righteouines, but & which is most perfect, can please him: wherof he hath also set before vs this law as a most perfect rule.

Ma. Now thou hast breefly told the meaning of the ten Commandements, tell me, canst all these things that thou hast seuerally & particularly declared, be in few wordes gathered as it were into one summe?

Sch. Yes verely, seeing & Christ out

Gal. 5. 22. 23.

Gal. 5. 24.

1 Pet. 4. 6. 7. 8.
Ezech. 18. 2. 31.
Mark. 5. 2. 3.

Rom. 12. 8. 9.
10 Gal. 5. 22. 23.
2. Cor. 6. 1. 2.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The summe of the law.

our heauely scholmaister hath com-
 prised the whole pith & substance
 of the law in a summe, & short a-
 bridgmet, in this maner, saying
 Thou shalt loue the lord thy god with
 thy hart, with all thy soule, with all thy
 mind, & with al thy strength. And this
 is the greatest comaundement in the law.
 And the second is like vnto this: Thou
 shalt loue thy neighbour as thy selfe: for
 in these two commaundements are con-
 teyned the whole law and the Prophets.
 Ma. What maner of loue of God
 dost thou take here to be required.
 Sch. Such as is meete for God.
 & is, & we acknowledge him both
 for our most mighty Lord, & our
 most louing father & most mercif-
 ful Sautour. Wherefore to his
 loue, is to be adioyned, both reue-
 rence to his maiestie, & obediēce to
 his will, & affiaice in his goodnes.
 Ma. What is ment by all the harte,
 all the soule, all the strength.
 Sch. Such feruēcy, and such bu-
 rnednesse of loue, that there be

Matth. 22. 37.
 Mar. 12. 30.
 Luke. 10. 8. 27.

Deut. 10. 6. 13.
 17. 29.
 Psal. 25. 2. 3.
 and 31. 2. 1. and
 96. 5. 7. 8. 9.
 and 118. 5. 8.

Deut. 6. 5. 17. 18.
 and 10. 6. 6.

Our loue towardes God.

no come for any thoughtes, for any desires, for any meaninges, or doings that disagree from þ loue of God. For every godly man loveth god, not onely more dearly then all his, but also more dearly then him selfe.

Joh. 17. 2. 17.
1. Joh. 2. 4. b. 15. c.
21. 23. 24. and. 15.
b. 10.
Math. 10. 3. 17.
18.

Luk. 14. 2. 10.

Ma. Now what sayest thou of the loue of our neighbour?

Sch. Christes will was that there should be most straight bonds of loue among his Christians. And as we be by nature most inclined to þ loue of our selues, so cā there not be deuised a plainer, nor shorter nor more pithy, nor more indifferēt a rule of brotherly loue, then that, which the lord hath gathered out of our own nature, & set before vs: that is, that every mā should beare to h's neighbour þ same good will, þ he beareth to himselfe. Wherof it foloweth þ wee should not do any thinge to our neighbour, nor say, nor think anye thinge of him, whiche wee woulde

Joh. 13. d. 14. 15.
1. Cor. 13. b. 4. 5.
et.
Eph. 5. 2. d. 29.
Phil. 2. 2. 1. 2. 3.
1. Thel. 4. b. 9. 10.

Math. 7. 1. 12.
and 22. 9. 10.
Luk. 6. b. 12.
Rom. 13. c. 8. 9.
10.
1. Cor. 13. b. 5. 6.
et.

The loue of our neighbour.

would not haue other to doe
our selues, or to lay to think
of our selues.

M. How farre extendeth the name
of neighbour?

Sch. The name of neighbour co-
taineth not onely those that dwell
neare vs, or be of our kinne, and
alliance, or frendes, or such as be
knit to vs in any ciuile bonde of
loue, but also those, whome we
know not, yea & our enemies.

M. Seing then the law doth shew
a perfect manner of worshippinge
god aright, and of neighborly loue,
ought we not to liue wholly accor-
ding to the rule thereof?

Sch. Yea certainly, and so muche
that God promyleth life to them,
that liue according to the rule of
the Lawe: and on the other syde
threateneth death to them that
breake his law as is aforesayd.

M. Dost thou the think them to
be iustified, that doe in all thinges
obey the law of God?

Sch.

Mat. 23. 23. 24.
Luce. 10. 1. 33. 36.

37
1. Thess. 4. 9.
10

Deut. 5. 2. 7. and
21. 1. 22. 28 and
33. 6. 15. 17.
Math. 19. 17.
Job 12. 9. 50.
Rom. 6. 1. 23.
and 10. 4. 5.

We are bound to obey the law.

Sch. Wea surely if man were able
to performe it, they should be iusti-
fied by the law: but we are all by
original taint of our nature,
of such blindnesse, wickednesse, &
spottednes, y^e we can neither un-
derstand, nor are able, oz willing
to do our duty required by y^e law.
And though there bee some one
found, y^e performeth some one of
two our ward pointes of y^e law,
yet doth he offend in diuers other:
y^e y^e hart of man is ever swarming
with sinne, & doth offend in many
required by the law. Wherefore
none can be iustified by y^e law: be-
fore god, for he prouideth the all
to be accursed and abhominable,
that do not fulfill all thinges y^e
are commaunded in the law.

Ans. Doth then this law set all men
in this remediles estate?

Sch. The vnderstanding, & the vni-
godly y^e law doth both set, & leave
in such case as I haue spokē: why
as they are not able to fulfill the

least

Rom. 10. 2. 9.

Gen. 6. 5. and
8. 21.

10. 10. 10. 5. 9.

Rom. 7. 14. 15.

Gal. 2. 15.

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¶ Nor iustified by the law.

least iust of the law, so haue the
no affiance at all in Gods mercie
through Christ. But amonge the
godly the law hath other uses.

¶ What uses? Sch. first the law setting the per-
fect rule of righteousnesse before
our eyes, stirreth by our diligēce
to direct our liues thereafter.

¶ What more? Sch. Secondly, whē we perceiue
the law requirerh thinges far
aboue mans power, & doe finde
our selues to weake for so great
a burden, the law doth raise vs by
traine strength at the lords hand.

¶ Proceede. Sch. further, when we behold in
the lawe, as if there in a glasse,
spottes, and blemishes, of our
selues, it bredeleth vs, that wee
trust not in our owne innocency,
& stayeth vs from being proud
in the sight of God.

¶ Say on. Sch. When wee finde in our con-
sciēces

Dent. 5. b. 6. 7.
Iosua. 1. b. 7. 8.
Dial. 1. a. 2. and
119. the whole.

Rom. 3. c. 19.
and 7. c. 14. 15.
2. Cor. 3. b. 5.
Iosua. 1. a. 5. 12.
2. 7. 28. b. 3. 34. 35.
Et.

Rom. 3. b. 10. 11.
12. c. 1. 2. 3. and 4.
7. b. 7. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1010. 1011. 1012.

The vse of the law.

sciences that we be guilty of sinne
which is the breach of gods law,
and doe know also that by sinne
we do deserue the curse, & moste
heauy wrath of God, & that the
reward of sinne, is not onely all
worldly misery, bodely diseases, &
death, but also eternall danatio,
and death everlasting: the Law
shewing vs to be in this most da-
nable estate, striketh our hartes
with feare, and with wholesome
sorrow, and driueth vs to repen-
taunce, and to seeke pardo of our
sinnes, righteousness, and lyfe e-
uerlasting (whiche wee cannot
haue by the law) by and through
Christ our Sauour onely.

Ma. The as far as I perceauce, thou
saiest that the law is as it were a cer-
taine scholemaster to Christ to lead
vs the right way to him, by know-
ing of our selues, and by repentance,
and fayth.

Sch. Hea forsooth: and with all, it
right wel appeareth that the law

C.1.

is not

1. Joh. 1. 8. 4.
Deut. 27. b. 26.
Gal. 3. b. 10.
Rom. x. c. 18. and
2. b. 8. and 4. c. 15
and 6. b. 23.
1. Cor. 3. b. 7. 2.

Eph. 5. b. 5. 8.

Rom. 3. c. 20. 25.
22. and 5. c. 15. 28
11.
Gal. 2. c. 16.

Rom. 10. 2. 4.
Gal. 3. b. 16. 21.
c. 24.

Rom. 3. b. 31. 4.
7. c. 21. 13. 16.
Gal. 3. c. 10.

The Lawe a guide to Christ.

is not geue in vayne, though me
be fatte vnable to doe their due-
tie required in the lawe.

Ma. Thou saist true. Now my deare
childe, sith thou hast, so much as it
may be in a short abridgemēt, large-
ly answered this matter of the lawe
& obediēce: good order requireth
that we speake next of the Gospell,
which conteineth the promises of
mercy through Christ, to the that
haue broke Gods lawe, and be sory
therefore; to the which Gospel faith
hath specially respect. For this was
the second point in our deuision, &
this also the very orderly course of
those matters; that we haue treated
of, hath as it were by the hande
brought vs vnto. Tell me therefore,
What is the summe of the Gospel,
and of our sayth?

Sch. Eue the same wherin y cheel
articles of y Christia sayth haue
bene in old tyme briefly knit by &
contained, & which is commonly
called y Creede, that is, our Beliefe.

Ma.

The partes thereof

Ghost in the fourth of þ Church
and of þ benefits of God toward
the Church.

Ma. Goe forwarde then to declare
me those fower partes in order: and
first in the very beginninge of the
Creede what meanest thou by this
words: *Believe*

Math. 20. 6. 32.
and 28. b. 19.
John. 1. b. 12.
Rom. 1. b. 17.
Gal. 3. b. 26.
Heb. 4. b. 14.

Sch. I mean ether by that I haue
a true and a lively fayth, that is
to say, a christis mas fayth in god
the father, god þ Sonne, & God
the holy Ghost, and that I do by
this same of confession, testify &
approve the same fayth.

Ma. Tell me as plainly as thou canst
what that same lively, true, & chris-
tian fayth is.

John. 1. b. 12. 13.
Rom. 8. a. 1. b. 14.
2. 38. 39.
Coloss. 2. a. 1. 3.
Heb. 1. b. 12. 13.
and 11. a. 1.
10 sal. 1. a. 3.
Math. 7. c. 17.
18. c. 13. c. 23.
Gal. 5. a. 6.
1. Pet. 1. c. 13. 14
15.

Sch. Fayth is an assured know-
ledge of the fatherly good will of
god toward us by through Christ,
and an affiance in the same good-
nesse, as it is vntursted in þ Gos-
pell: whiche fayth hath coupled
with it an endeuour of godly life,
þ is to obey þ wil of god þ father.

Ma.

Three Persons. God the Father.

Mat. 1. b. 7.
 Mark. 1. c. 17.
 John. 1. b. 14.
 Rom. 15. b. 6.
 2 Cor. 1. a. 3.
 Gen. 1. d. 27.
 Galat. 1. a. 6.
 and 1. b. 10.
 Job. 1. b. 12. and
 2. a. 1. 5.
 Rom. 8. c. 15. 16.
 17.
 Galat. 4. a. 5. 6.
 Eph. 1. a. 5. 6.
 Tit. 2. b. 7.
 1. Pet. 1. a. 3. 4.
 D. 23.

1. John. 1. a. 1. 2.
 1. John. 3. a. 1. 2.
 1. John. 3. b. 1. 2.
 1. John. 3. c. 1. 2.
 1. John. 3. d. 1. 2.
 1. John. 3. e. 1. 2.
 1. John. 3. f. 1. 2.
 1. John. 3. g. 1. 2.
 1. John. 3. h. 1. 2.
 1. John. 3. i. 1. 2.
 1. John. 3. j. 1. 2.
 1. John. 3. k. 1. 2.
 1. John. 3. l. 1. 2.
 1. John. 3. m. 1. 2.
 1. John. 3. n. 1. 2.
 1. John. 3. o. 1. 2.
 1. John. 3. p. 1. 2.
 1. John. 3. q. 1. 2.
 1. John. 3. r. 1. 2.
 1. John. 3. s. 1. 2.
 1. John. 3. t. 1. 2.
 1. John. 3. u. 1. 2.
 1. John. 3. v. 1. 2.
 1. John. 3. w. 1. 2.
 1. John. 3. x. 1. 2.
 1. John. 3. y. 1. 2.
 1. John. 3. z. 1. 2.

1. John. 3. a. 1. 2.
 1. John. 3. b. 1. 2.
 1. John. 3. c. 1. 2.
 1. John. 3. d. 1. 2.
 1. John. 3. e. 1. 2.
 1. John. 3. f. 1. 2.
 1. John. 3. g. 1. 2.
 1. John. 3. h. 1. 2.
 1. John. 3. i. 1. 2.
 1. John. 3. j. 1. 2.
 1. John. 3. k. 1. 2.
 1. John. 3. l. 1. 2.
 1. John. 3. m. 1. 2.
 1. John. 3. n. 1. 2.
 1. John. 3. o. 1. 2.
 1. John. 3. p. 1. 2.
 1. John. 3. q. 1. 2.
 1. John. 3. r. 1. 2.
 1. John. 3. s. 1. 2.
 1. John. 3. t. 1. 2.
 1. John. 3. u. 1. 2.
 1. John. 3. v. 1. 2.
 1. John. 3. w. 1. 2.
 1. John. 3. x. 1. 2.
 1. John. 3. y. 1. 2.
 1. John. 3. z. 1. 2.

Sch. first & principally for he is
 a natural father of his only soune
 Jesus Christ. Secondly for that
 hee is our father, both for that he
 created vs, & gaue life vnto vs all
 & also for he hath heauely be-
 gotten vs again through the holy
 Ghost, & by faith in his true & na-
 tural soune Jesus Christ, he hath
 elected & adopted vs his children,
 & through his same Christ, hath ge-
 uen vs his kingdome, & the iure-
 ritaines of everlasting life.

Q. Why dooest thou name god al-
 mighty?

Sch. For that he made all things,
 & hath all thinges vnder his po-
 wer to order them after his will.

Q. Bewicked spirits and euill me-
 also subiect to Gods power?

Sch. Els could we neuer bee out
 of feare, if they might haue any
 power ouer vs without his will of
 god. But we are vpholde by this
 comfort, he neither deuils nor wic-
 ked

God the creator and gouernor of all thinges.
ked me cā once stirre but at gods
will or sufferance: and that we
are so vnder the protection of our
almighty father, & not so muche
as one heare of our head cā fall to
the ground but by his will, who
beareth vs so good will.

Ma. Why is it added that God is
the creator of heauen and earth?

Sch. Because the greatnesse, wise
dome, & goodnesse of God, which
are of theselues incōprehensible,
are to be seene in his workes, as
it were in a glasse. for when wee
see & same vnmēasurable great-
nesse of the world, and all & parts
therof to bee so framed, as they
could not possibly in beutie be fair-
er, not for profite be better, wee
forthwith therby vnderstād & infi-
nite power, wisdom, & goodnes
of the workman & builder therof.

Ma. How doest thou say, that God
created all thinges?

Sch. That God, the most good &
mighty father, at the beginning

C.iiij.

and

1. Cor. 15. 28.
2. Cor. 12. 7.
and 14. 12.
1. Tim. 3. 16.
1. Tim. 6. 16.

10ml. 19. 2. 1.
and 50. b. 6.
Rom. 1. 6. 19. 30.

Gen. 1. 1. 26.

Isa. 43. 1. b. 6. 7.
and 89. b. 17.
John. 1. 3.
Act. 14. 15.
1. Cor. 8. 2. 6.
Heb. 1. 2. 10.

Coloss. 1. 16.

Gene. 1. 2. 3.
John. 8. f. 44.
Jud. 6. 6.

Isa. 75. 8. 3.
104. b. 8. 9. 21.
and 145. 7. 14. 15.
Eccl. 1. 2. 6. 21.
Coloss. 1. 16. 17.
Heb. 1. 2. 3.

The glory of God the end of all things.

It of nothing, by the power of his
word, & is, of Jesus Christ, his
sonne, framed & made this whole
visible world, & all things what-
soever they be that are contained
therin, & also the uncorporeall spi-
rites, whom we call Angels.

Ma. But dost thou thinke it godly
to affirme, that God created all spi-
rites, even those wicked spirites,
whom we call devils?

Sch. God did not create the such,
but they by their own euillnes, fel
from their first creation, without
hope of recovery, & so are they be-
come euill, not by creation, & na-
ture, but by corruption of nature.

Ma. Did God thinke it inough to
have once created all thynges, and
then to cast away all farther care of
thynges from thenceforth?

Sch. No. But as God hath crea-
ted all, so he upholdeth, & gover-
neth all: els would al soon runne
to utter ruine.

Ma. To what end dost thou thinke
that

Creation of man.

that almighty God hath created & doth governe all things.

Sch. The world as it was made for man & all things that are therein, were provided for the profit & profite of man. And as god made all other things for man, so made he man himself for his owne glory.

Ma. What shall thou thinke say of the first beginning & creation of man?

Sch. That which our fathers wrote that is. That God fashioned the first man of clay, and breathed into him soule, and life & afterwarde put on him a robe of man being clothed in sleepe, he took of his ribbone, and brought her into the world, to be his helper & companion for his life.

Ma. Where at this day there is so much ill both men & women, so great corruption, wickednesse, and peruerfnesse, did God create them from the beginning?

Sch. Nothing like. For god being most perfectly good, can make no

thing

Gen. 1. d. 26. 27.
Isa. 45. d. 5. 7.
Eccl. 10. d. 14. 15. Eccl.
Ier. 1. d. 26. 4.
Esa. 43. d. 7.
Rom. 11. c. 36.
Col. 1. d. 16. 17.

Gen. 1. d. 26. 27.
Isa. 45. d. 5. 7.
Eccl. 10. d. 14. 15. Eccl.
Ier. 1. d. 26. 4.
Esa. 43. d. 7.
Rom. 11. c. 36.
Col. 1. d. 16. 17.

Gen. 1. d. 26. 27.

Gen. 1. d. 26. 27.
Isa. 45. d. 5. 7.
Eccl. 10. d. 14. 15. Eccl.
Ier. 1. d. 26. 4.
Esa. 43. d. 7.
Rom. 11. c. 36.
Col. 1. d. 16. 17.

Gen. 1. d. 26. 27.
Col. 1. d. 16. 17.

The fall of man

thing but good. God therefore made the first, made man, according to his owne Image and likenesse. Ma. What is that Image, according to the whiche thou sayest that man was fashioned?

Gen. 1. 26. 27.
Coloss. 3. b. 10.
1. Joh. 1. b. 5.
and 1. d. 29. and.
3. d. 1. 6. 1. 3. and 4.
Sep. 1. 4. 1. 14.
et.

Sch. It is most absolute righteousness and most perfect holiness, which most properly belongeth to the very nature of god, the which full image was in man; until man by disobedience of sinne marred the same.

Coloss. 3. b. 10.
1. Joh. 1. b. 5.
and 1. d. 29. and.
3. d. 1. 6. 1. 3. and 4.
Sep. 1. 4. 1. 14.
et.

Ma. Tell me how this came to passe. Sch. The woman decoyed by the Devil, perswaded the man to fall of a sinne which God had forbidden them, whereby the image according to the which they were created, was defaced, and both they & their posteritie became disobedient to God, froward & unable to all goodnesse, and subiects not onely to all worldly miseries, bodily diseases, and temporal death, but also unto eternall death, and everlasting damnation.

Gen. 3. a. 1. 2. 3. 6.

Gen. 1. 2. 3. 14.
1. Cor. 2. b. 14.
Rom. 8. b. 7. 8.
2. Cor. 3. b. 5.
Rom. 6. d. 23.
Eph. 5. b. 5. 6.

Ma.

The finne of our first parentes most horrible.
fore as a Bu may it not seeme that god
ding to id too rigprullye punish the ta-
nelle. King of one Apple?
ording Sch Let no man extennat yamost
at maninuous offence of man as a smal
trespace, and wey y deede by the
ighte Apple, and by the onely excesse of
lines gluttonie. For he with his wife
th toratched & shared with the guile,
phich full allurements of Sathan, by in
an bydelitie revolted fro the truth of
ame God to a lye: he gaue credite to
passe the false suggestions of a serpent,
y the wherein he accused God of un-
tas truth, of crime, and of malicious
bid withdrawing of some goodnesse,
cor having repaused to many bene-
cre fits he became most unthankfull
hey toward God y gener of them bes
the childe of the earth not conso-
ted that he was made according
to a image of god, with intol-
table ambition & pride, sought to
make himselfe equall with y ma-
iestie of God. Finally he withdrew
himselfe fro allegeare to his cre-
ator

Gene. 3. 2. 3. 4. 5.
6. h. 11. B. 22.

Gen. 3. 2. 3. 4. 5.
6. h. 11. B. 22.
25. 1. 1. 1. 1.

Gene. 1. 2. 3. 4. 5. 6.
10. 1. 2. 3. 4. 5. 6.
15.

Gen. 1. 2. 3. 4. 5. 6.
10. 1. 2. 3. 4. 5. 6.
15.

Gene. 1. 2. 3. 4. 5. 6.
Colof. 3. 1. 2. 3.

Gen. 1. 2. 3. 4. 5. 6.
Colof. 3. 1. 2. 3.

ator, pen a malepertie booke
his yoke. At tyme therefore it is
extenuate the sinne of Adam.

M. But why should all the posteritie
for the parents fault lose all the
felicitie, and fall to all miseries?

Sch. God adorned Adam with those
ornaments, to haue the or to lose the
to him & his, & is, to all mankind.

And it could not otherwise be
but as of an euill tree euill fruites
do spring, so of Adams being corrupted
is sinne, all that come of
him must also be corrupted in that
original sin.

Howbeit we neede
not so much to compare vnto our
father Adam, seeing our Taints be
our mischiefe great thus are most
detestable, & take into all miseries,
death, & damnation, for verily I say
vnto you, which are certainly no help
or remedy in our taints, nor in a
hypocrites creature.

M. What hope and comfort then
is left, and in whom remayneth it?

Sch. God promised & the seede of

the

Math. 7. c. 18.
and 12. c. 33.
Rom. 5. b. 12.
Gal. 3. 7. 26.

Gen. 2. c. 1. 3. 22.
Rom. 5. b. 12.
Gal. 3. 7. 26.

Osee. 6. b. 7.
Rom. 6. d. 23.
2. Cor. 11. a. 3.
Eph. 5. b. 5. 6.

Gen. 2. c. 1. 3. 22.
Rom. 5. b. 12.

Gen. 1. c. 14. 15.
Rom. 5. b. 12.

The second part of the Creede.

A woman, which is **Iesus Christ**,
 the sonne of the virgin **Mary** should
 brule the head of the **Serpent**,
 is of the **deuill**, who deceiued the:
 and so should deliuer the & their
 posteritie that beleued y same.
 And this is it, which now follow
 eth in y second part of the creede:
I beleue in Iesus Christ &c.

Ma. What signifieth this name
IESVS?

Sch. **Iesus** is in our tongue as
 much to say, as the sauour. For
Iesus Christ the sonne of god &
 the sonne of y virgine, hath deli-
 uered & saued vs which were hol-
 den bonde with wickednes, and
 thall in the foule bondage of y old
Serpent y deuill, & were wrap-
 ped in y snares of aeternal death.

Ma. Who gaue him the name of
IESVS?

Sch. The angell by the commaū-
 dement of God him selfe.

Ma. Now tell me what meaneth
 the name of **CHRIST**?

Sch.

Rom. 1. 3. 13. 14.
 Ec.
 Gala. 3. 16. 19.
 Heb. 1. 1. 14. 15.
 16.

Math. 1. 1. 17.
 Act. 10. 1. 38.
 Coloss. 1. 1. 13. 14.
 Heb. 1. 1. 14. 15.
 1. John. 1. 1. 3.

Math. 1. 1. 17.
 2. 1. 1. 14. 15.
 1. 1. 1. 14. 15.

Mat. 2. 2. 8.
 Act. 6. 1. 5.
 Dan. 9. 2. 4. 25.
 Luk. 1. 1. 8.
 Act. 4. c. 27.
 Act. 10. f. 38.
 Heb. 1. c. 9.

Sch. It is as much to say, as anointed, whereby is ment that he by y^e holy Ghost is annointed the foueraine king, priest, & prophet. *M.* Is Christes kingdome a worldly kingdome?

Luke. 1. c. 32. 33.
 John. 18. i. 36.
 Coloss. 1. c. 13. 14.
 1. Tim. 4. a. 1.

Sch. No, but a spirituall & eternall kingdome, that is governed, and ordred by the word and spirit of God, whiche bring with them righteousnesse and lyfe.

Mat. 23. 13. 14.
 1. Cor. 1. 2. 10. 11.
 1. Tim. 4. a. 1.

M. What fruite take wee of this kingdome?

Rom. 13. D. 12. 13.
 and 16. c. 20.
 2. Cor. 10. a. 4. 5.
 Ephe. 6. b. 10. 11.
 &c.

Sch. It furnisbeth vs to strength and spirituall armour to bāquish the fleshe, the world, sinne, and devill, the outragious and deadly enemies of our soules; and to live vertuously and holily.

Mat. 11. b. 4. 5.
 Heb. 4. D. 14. 15.
 &c. and. 5. b. 6. 7.
 and 17. a. 1. 3. b.
 11. 12. 13. and. 9.
 13. 14.

M. What maner of priest is Christ? Sch.. The greatest and an everlasting priest, which onely is able to appeare before God, onely able to make the sacrifice that God will allow, and accept, and onely able to appease the wrath of God.

M.

Christ the onely Sonne of God.
the right knowledge of god, and
of all trueth. And so in þe name of
christ are cōteined those three of-
fices which þe sone of god recea-
ued of his father and fulfilled, to
make vs partners with him of al
the fruite therof. For the sonne of
God is not onely called, and is in
deede Iesus Christ, that is, þe sa-
uiour, king, Priest, and prophet,
but also he is so for vs, and to our
benefite and saluation.

Ma. How doest thou call Christ the
onely sonne of god, seing all the godly
are also named the childre of god?
Sch. For that Christ is the onely
naturall sonne of god, of one sub-
stance with þe father. And we be-
ing by nature the childre of olde
Adam, are made þe childre of god
by adoption, grace, and fauoure,
through Christ our Saviour.

Ma. What meaneth that thou do-
est call Christ our Lord?

Sch. For that þe father hath geue
him Dominio, ouer men, angels,
and

Math. 3. c. 15.
and 3. d. 17.
John. 14. c. 34.
and 14. d. 10. 11.
Heb. 1. a. 2. 3.
and 5. b. 5.
Rom. 8. c. 14. 15.
Gal. 4. a. 4. 5.
Eph. 4. a. 4. 5.
Eph. 1. a. 5.
3. John. 3. a. 1.

Math. 9. c. 8.
and 10. c. 1. 2.
c. 12. d. 1. 2. 3.

Christ our Lord.

and all things, and that he gouer-
neth y^e kingdome of God, both in
heauen and in earth, with his owne
will and power.

Ma. What more?

Sch. Hereby are all the godly put
in minde that they are not at their
own liberty, but that both in their
bodies and soules, and in their life
and death, they are who y^e subject
to their Lord, to whō they ought
to be obedient, & seruiceable in all
things, as most faithfull seruantes.

Ma. What followeth next?

Sch. Next is declared how he toke
vpon him mans nature, and hath
performed all things needefull to
our saluation.

Ma. Was it then necessary that the
sonne of God should be made man?

Sch. Yea: for necessary it was that
what man had offended agaynst
God, man should aby, and satisfy
it: which most heauy burthē none
but Iesus Christ both God & man
was able to beare: Neither coulde

to it.

there

Luke. 2. D. 32. 33.
Ephes. 1. D. 10. 11.

Deut. 10. b. 11. c.
20.
Galat. 1. b. 6.
Luke 9. c. 23. 24.
and 14. f. 26. 27.
Heb. 2. a. 5. b. 8. c.
5. 9. 10.

Mat. 2. c. 17. and
17. D. 22. 23.
and 20. D. 18. 19.
Job. 1. b. 14. and
11. f. 50. 51.
Rom. 5. c. 15. &c.
1. Cor. 15. c. 21. 22.
John. 2. a. 6. 7. &c.
Heb. 2. b. 9.
1 Tim. 2. b. 5.
Heb. 9. b. 14. &c.

Christ man, borne without sinne.

and 9. d. 24.
1. Ioh. 1. d. 22. 24.

there be any other Mediatour to
make peace betwene God & man
but Iesus christ both God & man.

Ma. What followeth?

Sch. That he was conceived by the ho-
ly Ghost, borne of the virgin Mary.

Ma. And why was he not begotten
after the vsuall and naturall maner?

Ioh. 1. c. 29. d. 36.
2. Co. 7. d. 7. 8.
Ioh. 4. d. 15.
and 9. d. 14.
Math. 1. c. 23.
Luk. 1. c. 32. 35.

Sch. Because hee, who came to
cleane vs from our sinnes, muste
needes bee cleane from sinne hym-
selfe. And therefore was that most
pure Lambe of God Iesus Christ
by the maruelous working of the
holy Ghost, conceived & borne of
the Virgin Mary without sinne.

Ma. Why is the virgin Marye by
name expressed?

Gen. 22. d. 18.
Elay. 11. a. 1.
Math. 1. a. 1. &c.
and. 22. d. 42.
Rom. 1. a. 2.

Sch. That Christ may be knowen
to be that true seede of Abraham,
and Dauid, of whom it was from
God foretolde, and foreshewed by
the propheties of the Prophets: of
the which Abraham & Dauid, the
virgin Mary lineally descended.

Ma. Proceed in reherfing thy belief.

Sch.

Christen death: Christ suffered willingly

Sch. He suffered under Ponce Pilate
was crucified, dead, and buried: 113 110

Ma. Why doth the Creed omit the
story of his life: & passeth straight
his birth to his death: 114 110

Sch. Because in the Creed are re-
hearsed onely the chiefe pointes of

our redemption, and such thinges
as so properly belong to it, & they con-
taine as it were the substance thereof.

Ma. Rehearse the order of his death:
somewhat more plainly: 115 110

Sch. He was most wickedly be-
trayed by Judas, his owne dis-
ciple, who was with money cor-
rupted and byred thereunto: Hee

was forsaken of all his Disciples:
denied & forsworne by Peter: false-
ly and maliciously accused by the

Jewes: condemned by Pilate the
Roman President: he was buffe-
ted, scourged, crowned wth thorne;

and clothed in purple, and other-
wise abused & scorned, both most
cruelly and spitefully: and finally

with hys crosse layde vpon hys
neck:

116 110

117 110

118 110

119 110

120 110

121 110

122 110

Christes death. Christ suffered willingly.

neck, he was haled out of the City vnto a place named Caluarie, where between two theues they vilsanously nayled him vppon the crosse: vpo which being extremely tormented, he suffered most painfull, and shamefull death: sustaining with all tormentes of minde more cruell then any bodely death.

Math. 26. b. 37.
38. 39. 41. 42. f. 53.
and 20. b. 28.
Mar. 10. f. 4. 5.
John. 10. f. 11. 15.
b. 17. 18.
Iohil. 2. b. 8.
Luke. 23. f. 34.

Ma. Did Christ suffer al this willingly, or unwillingly?

Sch. Notwithstanding that this most bitter & cruell death was most terrible vnto his humane nature, yet did he submit his will vnto his fathers will; who had appointed hym vnto the same, and so he suffered the sayd vile reproches, tormentes, and most cruel death, both willingly obeying his father: and most patiently praying for those who crucified him.

Ma. Why would God haue his most innocent sone to suffer such a shamefull and paynfull death?

Sch. Christ became our suretie and pledge

Mat. 23. the whole.

The benefites of Christes death.

pledge vnto his father to answer
pay, & suffer, what soeuer we
owe, and had deserued. And ther-
fore he (though himself most inno-
cent,) suffered for vs most wicked
sinners. And his father layde our
burthen vpon him; according to
rigour of the law and iustice: that
for his sake, he might deale moste
mercifully with vs.

Ma. Rehearse me the the summe of
those benefites which we enioy by
Christes death.

Sch. Christe as I before touched,
pelded himself in our stead & place,
to satisfie for our sinnes before god
his father: to appease his wrath of
God towards vs for our disobe-
dience, by the sweete sacrifice of his
obedience, and to make vs at one
with God: And so Christ the most
innocent Labe of God was bound,
to set vs sinners at libertie, who
were thrall vnto Sathā, death, &
damnation. Christ most gillelesse
was accused & condemned by the

Rom. 8. 3. 10.
2. Cor. 5. D. 24.
Gal. 3. 4.
Ephe. 1. 8. c. 36.
Coloss. 1. c. 13. 14.
and 2. c. 13. 14.
1. Pet. 3. D. 18.
and 4. 8. 1.

Joh. 3. c. 16.
2. Cor. 15. D. 36.
1. Tim. 2. 6.
1. Tim. 2. 6.
1. Tim. 2. 6.
1. Tim. 2. 6.
1. Tim. 2. 6.
1. Tim. 2. 6.

In the places
next before no-
ted.

Rom. 5. b. 8. 10.
11.
2. Cor. 5. D. 18.
19. 20. 21.
Ephe. 2. c. 12. 13.
14. 17. 86.
Heb. 7. D. 26. 27.
and 9. D. 12. 14. 15.
10. c. 12. 14. 17.

Rom. 8. 8. 12.

D. iii. sentence

The benefites of Christes death.

Col. 1. 14.

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sentence of a worldly iudge, that
might acquit vs most guilty, and
worthy to be condemned, before
heavenly iudgement seate. Christ
by his precious blood shed for vs
hath cleansed and washed away
the spots and filth of our finnes
and finally Christ by his unbel-
leved reproches, most painefull, and
shameful death, hath deliuered vs
from eternall payne, shame, and
death euerlasting, which we had
most iustly deserued by our finnes,
which finnes are buried in Christ
and cleane remoued from sight
of God. And to all Christes suffe-
ring is a medicine and remedy to
all our miseries, wherinto we are
fallen either originally by Adam,
or after wardes by our owne vol-
untarie, so that we faithfully be-
leeue in him, and embrace him.
Notwithstanding we doe suffer
death of the body, which is a parcel
of the punishment due to sinne.

Sch. Death of y body, which with
out

Christ our example.

out Christ was the gate to hell: is now by Christ made to al that beleeue in him, the gate and passage vnto heauen: euen as he himselfe did by death enter into his kyngdome: so that death, which before was a punishment, is now by Christ become a vantage.

Ma. Cometh there any other profit
vnto vs by the death of Christ?

Sch. Christs suffering and death is not onely a medecine of our miseryes, as I before noted, but also an example for us to followe.

Ma. Declare that more plainly.

Sch. we ought after his example
to be obedient vnto the will of God
our heavenly father, and patiently
to take all hurtles at mens handes
and to crucifie y^e wicked lustes of
the flesh, and to be as dead and bu-
ried vnto sinne, so y^e we sinne no
more hereafter, after the example of
Christ our sauour, who was cru-
cified, dead, & buried for sinne: and
in deede naughtie lustes (which

D. iiij. otherwise

REV. 1. 10. 50

Luk. 23. f. 43.
 Joh. c. 25. 26.
 1 Cor. 15. c. 18. 21.
 G. 14. 55. &c.
 1 Thess. 4. c. 13. 14.
 Phil. 1. c. 21. 23.
 Apoc. 14. c. 13.

Eph. 5. 21. 22. 23.
1 Pet. 2. 13. 14. 15.
and Gal. 1. 2. 3.

Job. 13. b. 15. &c.
Ephes. 5. a. 2.
1 Pet. 2. b. 21. &c.
and 4. a. 1. 2. &c.
1 Job. 2. a. 6.

Rom. 8.2.2.4.7.
D. 11. 26.
Gal. 2. D. 20.
and 5. D. 24.
Colos. 1. 6. 13. 26.

Our duety towards Christ.

Gal. 2. d. 20. and
5. d. 24.
Colos. 2. c. 13. &c.

otherwise are unbrideled) are those, who by faith doe cleave vnto Christ, by y^e vertue of his death as it were crucified; and the baring beate of them so quencheth by his blood, that they may easily be brought to obey the spirit. So that we are holpen by the vertue of his death, to performe y^e which we are moued vnto by the example of his lyfe, and death.

Ma. Are we not hereby put in minde of our duetie also toward Christ?

Rom. 14. b. 7. 8.
2. Cor. 5. d. 20. &
2. Cor. 6. d. 15.
2. Thess. 5. b. 10.

Sch. We are in deede taught that we are not our owne, to doe what wee liste: but that we are wholly Christes, whose hath so dearly bought vs most bounden to obey him, & to do his will, most bounden to loue him, who so dearly loued vs first, being yet his enemies: most ready agayne to yelde all y^e is ours, yea & our selues whole vnto Christ, who hath geuen him selfe wholly vnto vs: most ready for his sake to forsake not only al worldly things

Rom. 5. d. 8. 10.
Math. 10. d. 37.
and 16. d. 25.
Luke 9. c. 23. 24.
&c. and 14. f. 26.

Christ buried, why.

re in things, & pleasures of this life, but
e mu also to loose our liues rather then
eat we forsake Christ, and our loue &
bat duetie toward him. For happy is y
the death that being due to nature, is
cheerly yelded for Christ, for Christ
So I lay, which offered, & yelded him
selfe to willing death for vs, and
hich who being the author of life, both
am will & is able to deliuer vs being
dead from death, and to restore vs
to life euerlasting.

Ma. Why doest thou also adde that
hee was buried.

Sch. His dead body was layde in
grauē, & his death should bee more
euidēte, and that all men might
certainly know it. For if he by and
by had reuiued, many would haue
brought his death in debate & ques
tion, and made it doubtfull.

Ma. What meaneth his Descending
into hell?

Sch. That as Christ in his bodye
descended into the bowels of the
earth, so his soule seuered from the
body

Math. 16. d. 15.
Mar. 8. d. 35. &c.

Math. 12. v. 40.
and .7. g. 59.
60. &c.
1. Cor. 15. 2. 4.

Christes descending into Hell.

body, hee descended into Hell, and
that therewith also by vertue of his
Death, he pearced through to the
Dead, & to very hel it selfe, that both
the soules of the vnbeleeuing felt
their most paynfull & iust danat[i]on
for infidelitie, and Sathan himselfe
the Prince of hell, felt that all the
power of his tirany & darknesse
was weakened, vanquished, & fall
to ruine: and on the other side, the
Dead, who while they liued, beleeu-
ed in Christ, vnderstood that the
worke of their redemption, was
now finished, & perceiued by effect
and strength therof, with most
sweete and assured comfort.

Ma. Now let vs goe forward to the
feste. *Ma.* The third day after he rose againe,
and by the space of forty dayes of
certimes he was himselfe aliue,
was conuersant amongst his dis-
ciples, eating & drinking wth them.
Ma. Was it not inough that by his
death we obayne deliuerance from

sinne

1 Pet. 1. d. 19.
Joh. 8. d. 24.
1 Cor. 15. g. 54.
55. &c.
Heb. 2. d. 14. 15.

Joh. 5. c. 25. 28.
and 11. c. 25. 26.
Rom. 14. b. 8. 9.
Colo. 1. c. 13. 14.
19. 20. c. 13. 14.

Math. 28. b. 6. 9.
Joh. 20. c. 14. &c.
b. 19. &c. and 21.
a. 1. &c.
Act. 1. a. 3. &c.
and 13. c. 30. 31.
1 Cor. 15. a. 4. 5.
&c.

finne, and pardon?

Rom. x. 4. and
6. 4 b. 9. 10.
and 8. 2. 1. 2. &c.
1 Cor. 13. D. 26.
g. 54. &c.
Eph. 4. 10. &c.
John. 1. 9. &c.
1. 1. 2. 2. 2. 2.
1. 1. 1. 1. 1. 1.

Sch. Manyfold and diuers. For
from thence commeth vnto vs an
endeuour, vertue, and strength, to
liue wel and holilye, therby Christ
indureth vs wth righteousnesse
whiche beefore wee lacked. And
Christ by his resurrection, from
death to life, is become to vs y^e au-
thor of life: for fro thence haue we
hope that our mortall bodies also
shall one day be restored fro death
and rise agayne, for that hee hath
made

Gal. 2.D.19.20.
Rom. 4.D.27.28.
and 5.45.46.
and 6.4.4.5.b.
11.12 &c.
1 Cor. 13.6.20. &c.
1 Thes. 4.D.14 &c.

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The benefites of Christes resurrection.

Coloss. 1. b. 12.
2. Tim. 1. b. 11.

made vs partakers of his resurrection and life, for it cannot bee, but Christe our heade rising agayne should suffer as the members of his body to be consumed and utterly destroyed by death.

Ma. Proceede.

Sch. As the Scriptures doe teach that Christ is risen for our righteousness: so doe they also teach that of him wee after his example should rise fro the deadly workes of sinnes, and liue fro henceforth vnto righteousness and halinesse: to the performace whereof Christ endueth vs with strength by the vertue and power of his glorious resurrection.

Ma. What followeth in the Creede?
Sch. He ascended into heauen, & sitteth on the right hand of God the Father almighty.

Joh. 12. b. 8. and
16. b. 10. & 16. d.
28. and 30. b. 17.

Ma. Tell me how this is to be vnderstoode.

Sch. Namely that Christ in his body ascended into heauen, where hee had not afore bene in his body: &

left

arrived at the earth, where above he had
been in his body.

ayne Ma. Is he the here in earth no more
rg n with vs? 100 071102 24 310201 1340

utter. **Sch** He did himselfe foretelle vnto his Apostles, that they shoulde not haue him alwayes with them each which is to be vnderstande of his bodily presence. For in the nature that of his Godhead, which filleth all things, both he euer was in hea-
 uen, and also with y^e same; & without his spirite he is alwaye present in earth with his Church, and shall be present till the end of the world.

mer **Ans.** Then are we not left without
his helpe and protection though we
haue not his bodely presence.

Sch. No fordooth: For Christe sit-
ting on the right hand of god, both
with his power, wiledome, and
providence, rule and dispose the
worlde, moue, gouerne, and order
all thinges: and as he promised,
he sendeth downe his holy spirite
from heauen into our hartes, as a
most

The profit of Christes ascencion.

Rom. 5. a. 5. and
8. a. 4. 5. b. 9. &c.

most sure pledge of his good will Sch.
by whiche spirite hee bringeth vs out of darcknesse and miste, into men open lighte, he geueth sight to the blyndenesse of our mindes, he chaunceth sorrow out of our hartes, and doth comfort & strengthe vs: and the same will he do vnto y^e worlds ende hea Ma. Now as touching Christ what ga doest thou chiefly consider in his ascending and sitting at the right hand of his Father?

Eph. 1. d. 20. &c.
Joh. 2. b. 8. 9. &c.
Joh. 17. a. 5.

Sch. It was meete, that Christe which from the hiest degree of honour and dignitie, had descended to the basest estate of a seruaunte, and to the reproch of condemnation and shamefull death, should on the other side, obtaine most noble glorie, and excellent estate, euen y^e same y^e he had before: y^e hys glorie and maiestie might in proportion answer to his basenesse & shame. Ma. What profite take we of his ascending into heauen, and sitting on the right hand of his Father?

Sch.

The profite of Christes ascention.

Sch. First Christ, as hee had descended to the earth, as into banishment for our sakes, so when he went up into heaven his fathers inheritance, he entered in our name, making us a way and an entrepethether, and opening us the gate of heaven, which was before shut against us for sinne. Moreover, he being present in the sight of God, and commending us vnto him, and making intercession for us, is the patrone of our cause, who being our aduocate, our matter can not quaille.

Joh. 14. 2. 3. 26.

Joh. 16. 2. 26.

Rom. 8. 34.

Heb. 7. D. 25. and

9. 8. 24.

1. Joh. 1. 3. 1.

Ma. But how can we follow his example in his ascending vp to heaven?

Sch. We ought from henceforth to looke vp to heaven, and to raise vp our mindes and harts thether, where Christ is at the right hand of the Father: bendinge all our thoughtes and studies vpon durable, eternall, & heavenly thinges, and not vpon earthlye, worldly, and transitory thinges.

1. Cor. 15. 47.

48. 31.

Colos. 3. 1. 2.

Ma.

The Imitation of Christes resurrectio.

Ma. What more?

*Acta. 1. b. 11. &c.
c. 16. 7. &c.
Math. 5. a. 8. &c.
Joh. 4. c. 20. &c.
b. 24.*

Sch. We are farthermore taught purely and sincerely, to worshipping Christ the Lord now reygning in heauē not with any earthly worshipping, traditions, or bayne inuentions of men, but with heauenly, & very spirituall worshipping, such as may best beleeue both vs & geue it, and him who receaueth it.

Ma. Now I would heare thee tell mee shortly what thou hast learned of the last iudgement, and of the end of the worlde.

*Math. 24. c. 29.
30. 31. and 25. c.
31. 32. &c.
1. Cor. 15. g. 52.
&c.
1. Thess. 4. d. 16.
&c.
2. Pet. 3. c. 10. &c.
Rom. 14. b. 10. 11.
1. Cor. 4. a. 4. 5.
2. Cor. 5. b. 10. 11.*

Sch. Christ shall come in & cloudes of heauen, with most hye glory, & with most honourable and reuerend maiestie, wayted on & beset with the company and multitude of holy Angels. And at the horrible sound, and dreadfull blasfe of trumpet, all the dead that haue lyued from the creatiō of the world, to that day, shall rise agayne with their soules, and bodies, whole and perfect: and shall appeare before

The end of the world.

foare his throne to be iudged, euery
one for him selfe, to geue accounte
of their lyfe, which shalbe examy-
ned by the righteous, and seuered
iudge according to the truth.

Ma. Seing death is certainly appoy-
nted for all men, how doest thou in
the Creede say, that some shall then
bee quicke or alme?

Sch. **S**auile teacheth that they
which then shall remayne alme
shall suddenly be chaunged, & made
new, so that the corruptiō of their
bodies being taken away, and
mortalitie remoued, they shall put
on immortallitie. And this change
shal be to them in stead of a death,
because the endinge of corrupted
nature shalbe the beginning of a
nature vncorrupted.

Ma. Ought the godly in thinking vpon
this iudgement, to be stricken &
abashed with feare; and to dread it,
and shrinke from it?

Sch. **N**o, but rather to conceaue
great hope and comforte thereby.

E. l.

For

1. Cor. 13. 12
1. Tim. 4. 8
1. Tim. 4. 16

1. Cor. 13. 12

1. Cor. 13. 12
1. Thess. 4. 17

1. Cor. 13. 12
1. Tim. 4. 8
1. Tim. 4. 16
1. Cor. 13. 12
1. Tim. 4. 8
1. Tim. 4. 16

Rom. 8. 28. 29.
1. Cor. 13. 12
1. Tim. 4. 8

Job. 1. b. 10.
Eccl. 1. b. 1.
2. Pet. 1. c. 12.

The third part.

22. p. 1. 100. 1
2. 1. 1. 100. 1

Math. 18. b. 19.
1. Job. 5. b. 7.
Job. 14. b. 26.
2. 1. 1. 100. 1
2. 1. 1. 100. 1
2. 1. 1. 100. 1

Rom. 1. 2. 4. and
1. 2. 4. and
1. 2. 4. and
1. 2. 4. and
1. 2. 4. and

The third part of the Creed. The holy Ghost.

For he hath given sentence, which was once by the judges sentence condemned for us, to the end that we coming under the glorious judgement of God, should not be condemned, but acquitted in judgement.

Mr. Since thou hast now spoken of God the father the creator, and of his sonne Iesus Christ the Saviour, and so have ended two partes of the Christiana confession, now I would heare the speaker of the third parte, what thou beleevest of the holy Ghost.

Sch. I confesse that the holy Ghost is the third person of the most holy Trinity, proceeding from the father, and the sonne, before all beginning. Equal to them both, and of the very same substance and together with the both to be honoured and called upon.

Mr. Why is he called Holy? Sch. Not onely for his owne holynesse: but also for that by hym the elect of God, and the members of Christ are made holy. For which cause,

The holy Ghost the Spirit of sanctification.
cause, the holy Scriptures haue
called him *the spirit of sanctification*.
Ma. In what things doest thou think
that this sanctification consisteth?
Sch. First we are by his diuine in-
spiration newly begotten, & there-
fore Christ sayd that we must be
borne agayne of water and the
spirite. Also by his heauently brea-
thing on vs, God the father doth
choose and adopte vs to his chil-
dren, and therefore he is worthe
called *the spirit of adoption*, who is
in our hartes as the seale of our re-
lection, perswading, and assuring
vs, that Gods benefites through
Christ are all oures.
Ma. Procced.
Sch. The holy Ghost expoundeth
and openeth the diuine misteries
vnto our mindes: and by his light
the eyes of our Soules are made
cleare to vnderstand them. By his
iudgemēt sinnes are either pardoned,
or reserued. By his strength
sinfull flesh is subdued, and tamed,
C. ii. med,

E.ij.

med.

Job. 7. 2. 5. 6.
Tit. 3. b. 5.
Rom. 8. c. 15. d. 27.
Gal. 4. a. 5. 6.

.J. 21. 6. 41 .dat
 .02. 0. 21. 0111. 02
 .T. E. 01 0111

Rom. 8. c. 14. 15.
Ec.
1. Cor. 1. d. 22.
and 5. a. 5.
Eph. 1. c. 12. 14.

11. 1. 8. 1907
12. 1. 8. 1907
13. 1. 8. 1907

Job. 14. b. 17. d.
16. and 16. b. 13.
and 20. f. 22. 13.
1. Cor. 2. c. 10. 11.
d. 13. 15.
Eph. 1. d. 17.
Rom. 8. a. 5. b. 2.
1c.

tiō. &c.
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The fourth part of the Creede. The Church.
of so great giftes, and do worship
and call vpon hym.

Ma. Now remayneth the fourthe *The fourth part*
parte, of the holy catholicke Church: of
the which I would heare what thou
hast to say.

Sch. I may briefely say that the
Church is the body of Christ.

Ma. Yea, but I would haue it some-
what more playnly and at large.

Sch. The Church is the bodye of
the Christian common weale, that
is the vniuersall number, and fel-
lowship of all the faythfull, whom
God through Christe hath before
all beginning of tyme, appointed
to euerlasting lyfe.

Ma. Why is this point put into the
Creede?

Sch. Because if the Church were
not, both Christ had died without
cause, and all the thinges that haue
bene hether to spoken of, should be
in vaine and come to nothing.

Ma. How so?

Sch. Hether to we haue spoken of

E. iij.

the

The holy Church.

the causes of saluation, and haue
considered the foundations thereof
of, namely, how God by the deser-
uing of Christ loueth vs and dea-
ly esteemeth vs: how also by the
worke of the holy Ghoste, we re-
ceaueth this grace of God, wherun-
to wee are restored. But of these
this is the onely effect, that there
be a Church, that is a companye
of the godly, vpon whom these be-
nefitcs of God may be bestowed.

Ma. Why doest thou call this Church
holy?

Sch. That by this marke it may
be discerned fro the wicked com-
pany of the vngodly. For all those
whom God hath chosen, hee hath
restored vnto holynesse of life, and
innocence.

Ma. Is this holines which thou doest
attribute to the Church, alreadye in
all pointes perfect?

Sch. Not yet. For so long as wee
liue a mortall lyfe in this world,
(such is the frailtye of mankinde)

we

Math. 16. 27.
Act. 10. 1. 28.
1. Cor. 12. b. 12. 13.
Eccl.
Eph. 1. 2. 3. 4. 5.
Eccl. 1. 1. 2. 3. 4. 5.
3. b. 1. 2. 3. 4. 5.
and 3. b. 1. 2. 3. 4. 5.
1. Tim. 3. b. 15. Eccl.

Rom. 8. c. 29. 30.
1. Cor. 14. f. 33.
Eph. 1. 2. 3. 4. 5. b. 11. 12.
12. Eccl.

Rom. 8. f. 16.
1. Cor. 12. b. 5. 5.
1. Cor. 13. c. 5. 6.

The Catholick Church. IT

we are of very weake strengthe,
wholy to shun all kynde of vyces.
Therefore the holines of the Church
is not yet full and perfectly finis-
shed, but yet very well begonne.
But when it shall be fully ioynd
to Christ, from whom it hath all
cleannesse, and purenes, then shall
it be clothed with innocencye and
holinesse in all poyntes full & per-
fectly finished, as with a certayne
snowy white & most pure garment.
Ma. To what purpose doest thou call
this Church Catholick?
sch. It is as much, as if I called
it vniuersall. For this company or
assembly of the godly is not pents
by in a certayne place or time, but
it conteyneth the vniuersall num-
ber of the faythfull, that haue ly-
ued, doe liue, and shall lyue, in all
places and ages, since the begin-
ning of the world; that there may
be one bodye of the Church, as there
is one Christe, the onely head of
that body.

1. Cor. 12. 13.
Ephes. 1. 10.
Apoc. 19. 6.
21. 3. 2. 10. 11. 14.

8. 17.

Math. 12. 17.
Act. 2. 2. 5. 9. 10.
1. Cor. 12. 13.
Ephes. 1. 10. 11. 12.
and 2. 12. 13. 14.
and 4. 2. 4. 5. 6.
Coloss. 1. 1. 18.

E. liij.

Ma. Now

The communion of sayntes.

Ma. Now would I heare thee tell
why after the holy Church shouldest
medately addrest; that we beleue the
Communion of sayntes.

sa. Whereas God hath the that
Worship him purely and sincerely,
in all countreys and places, and
in all tymes and ages, all they
though seuered in distant tymes,
and places, are yet members most
secretly ioyned, and knitte toge-
ther of one, and of the selfe same
body, whereof Christ is the head.
Such is the Communion that
we godly haue with Christ, and
among them selues, for they are
moste nerely knitte together in
communion of spirite, of fayth, of
Sacramentes, of prayers, of for-
giuenesse of sinnes, of eternall
felicitie and finally of all the be-
nefittes. God geueth his Church
through Christ. And they are ioyn-
ed together among them selues,
in sincere loue, cōcord, and vnitie.
And because this Communion of
Sainctes

1. Cor. 12. 13.

Gal. 3. 28.

Eccl. 1. 10.

Coloss. 3. 14.

2. Cor. 13. 14.

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The invisible and the visible Church.

Sainctes can not be perceaued
by our senses, nor by any naturall
kinde of knowledge, or force of
vnderstanding, as other ciuile co-
munites, and fellowshipes of men
may be, therefore it is here rightly
placed among these thinges, that
are to be beleued.

Ma. Is this Church which thou speakest of, a visible or invisible Church?

Sch. Heare in the Creed is proper-
ly entreated of the congregation
of those, whom God by his secrete
election hath adopted to hym selfe
through Christ: which Church can
neither be seene with eyes, nor can
continually be knowne by signes:
Yet there is a Church of God vi-
sible, or that may be seene, the to-
kens or markes whereof he doth
shew and open vnto vs.

rch Ma. Which be those tokens?

Sch. Where soeuer the Gospell of
Christe our Sautour is sincerely
taught, God by prayer truely cal-
led vpon in the name of Christ, the

C. b.

toip

The invisible and the visible Church.

Math. 28. c. 16. 27.
D. 29. 30. and 31.
B. 19.

holy sacramentes are rightely ad-
ministred, and discipline duely be-
sed, there the company of Christ
an men and women assembled is
a visible Church of Christ.

Ma. Are not then all they that be in
this visible Church, of the number
of the elect to cuerlasting lyfe?

Sch. Many by hypocrisie and cos-
terfaytinge of godlinesse do ioyne

them selues to this felowshippe,

which are nothing lesse then true

members of the Church. But for

as much as where soeuer þ word

of God is sincerely taught, and his

Sacramentes rightely ministred,

there are euer some appoynted to

saluation by Christe, we count all

that whole companye, to be the

Church of God, seing also þ Christ

promiseth that himself will be pre-

sent with two or three that he ga-

thered together in his name.

Ma. Why doest thou, after the

Church, make mention also, of the

forgueues of sinnes?

Sch.

rch.

The forgeuenesse of finnes.

pe ad. Sch. first because the keyes, wher
ely b. with heauen is to be opened and
hrist shutte, that is, that power of bui-
led is ding and loosing, of reseruing and
forgewing finnes, which standeth
in the ministerye of the worde of
God, is by Christ geuen and com-
mitted to the Church, and proper-
ly belögeth vnto the Church. Ses-
condly, because no man obtineth
forgeuenesse of finnes, that is not
a true mēber of the Church which
is the body of Christ, that is, such
a one as doth not earnestly, godli-
ly, holily, yea and continuingly,
and to the end embrace and main-
taine the common felowshippe of
the Church.

Ma. Is there then no hope of saluati-
on out of the Church?

Sch. Out of it can be nothing but
damnation, death, and destructi-
on. For what hope of lyfe can re-
maine to the members when they
are pulled a sunder, and cut of fro
the head and body?

Math. 16. 1. 18. 19.
and 18. 17. 18.
Joh. 20. 1. 22. 23.
1. Tim. 3. 15.
Math. 24. 1. 22.
Joh. 15. 1. 4. 5. 8. 16.
Coloss. 2. 18. 19.

Joh. 15. 1. 4. 5. 8. 16.
Coloss. 2. 18. 19.
1. Tim. 3. 15.

b.

onysido

Ma.

The forgeuenes of finnes.

Ma. What meanest thou by thy worde forgeuenes?

Sch. That the faythful do obtaine at Gods hand pardon of their offences: for God for Christes sake who hath satisfied for sinne, freely forgeueth all that beleue in hym their finnes, and delyuereth them from iudgement, damnation, and payne due for the same.

Ma. Can not we then wyth godlye workes satisfie God, & by our selues merite pardon of our finnes?

Sch. Christ alone by the suffering of his paynes, and with his death wherewith he hath payed and performed the penaltie of our finnes, hath satisfied God. Therefore by Christe & oue wee haue accesse to the grace of God. We receauing this benefite of his free liberalitie and goodnesse, haue nothinge at all to offer or render againe to hym by way of recompence.

M. Is there nothinge at all to be done on our behalfe, that we may

obtain

Phil. 3. 2. 7. 3.
Job. 1. 6. 16. 17.
Act. 1. 6. 18. 39.
and 26. 18.
Rom. 3. 24. 25.
18.
Eph. 1. 6. 7.
Coloss. 1. 14.

As above, and
Esa. 53. 4. 5.
Rom. 5. 8. 10.
Gal. 3. 16.
Coloss. 1. 1. 10. 11.
1. Tim. 1. 1. 9. 10.
2. Pet. 2. 14. 15.

Repentaunce

by thy obtrayne forgeuenes of sinnes?

Sch. The Lord promisetht that he wil pardon sinners if they repent, if they amende & turne their hartes from their naughtye lyues vnto hym. wherfore repentaunce and amendement of lyfe are necessary on our part, that we may obtayne remission of our sinnes past.

M. How many partes be there of repentaunce?

Sch. first we ought to acknowledge and confesse our sinnes before God, and to be hartely sorowed and ashamed that we haue offended his maiestie: and earnestly to hate, and utterly to abhorre sinne. This sorrow some call contrition.

M. What more?

Sch. Least the greatnes of sorrow should bring vs vnto desperation, our mindes are comforted by faith, which doeth put vs in good and certaine hope of obtaining pardon of our sinnes at Gods hande through Christ our Saviour. And this

Jer. 18. 8.
Ezech. 18. 30.
2. 30. 31. 32. and
33. 6. 14. 8. 1.
Nath. 4. 2. 17.
Luk. 5. 32.

1. Cor. 13. 2. 1. 4.
and 5. 1. 8. 3. 4.
10. 28. c. 11.
Luk. 15. 8. 10. 21.
1. Joh. 1. 8. 9.
10. 1. 6. 6. 7.
and 31. 8. 9. 10. and
38. 2. 3. 4. 5. 6. 8.
Ec. 1. 7. 8. 9. 10. 11. 12.
5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
1. Cor. 13. 2. 1. 4.
2. Cor. 13. 2. 1. 4.
11. 8. 9. 10. 11. 12.

Nath. 27. 2. 1. 4.
Ec.
1. Cor. 13. 2. 1. 4.
Luk. 7. 8. 38. 47.
Ec. 1. 7. 8. 9. 10. 11. 12.
20. 21. and 18. c.
23. 24. and 23. d.
11. 43. 8. 14. c. 47.
Ec. 1. 7. 8. 9. 10. 11. 12.
and 1. d. 19. and
26. f. 30. 31.
1. Tim. 1. 5. 16.

Resurrection of the body and life everlasting

this is that we professe, that we be-
leue the foregiuenenes of sinnes.

Ma. Is man able in this feare, and
these hard distresses to delyuer hym
selfe by his own strength?

Sch. Nothing lesse. For it is one-
ly God which strengthneth man.
Despeiring of his own estate, ray-
seth him vp in affliction, restoreth
him being in vtter misery, and by
whose grace the sinner coeueneth
this hope inende, and will that
spake of.

Ma. Now rehearse the rest of the
Creede.

Sch. I beleue the resurrection of the body,
and lyfe everlasting.

Ma. Because thou hast touched som-
what of this before in speaking of
the last iudgement, I will aske thee
but a fowe questions: whereto, or
why do we beleue these things?

Sch. Although we beleue that the
soules of men are immortall, and
everlasting, yet if we should think
that our bodies shoulde by death
be

Isa. 43. 2. 3. and
30. b. 10. and 51.
b. 7. 8. 10. 11. 12.
and 80. a. 3. b. 7.
c. 18. 26.
Act. 11. c. 18.
2. Cor. 1. a. 3. 4.

2. Thess. 1. b. 16. 17
2. Tim. 2. 25.

1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.

Job. 11. c. 25. 26. 27.
Eccl. 12. 8. 11. 12. 13.
1. Cor. 15. the
whole.

1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.
1. 3. 5. 10. 11.

Jude. 23. f. 43.
Joh 11. c. 25. &c.
Joh 11. c. 21. 23.
&c.
Apoc. 14. d. 13.

Resurrection of the body, & life everlasting
and consumeth all thinges, but
guide for vs to heaue, that letteth
vs in the way of a quiet, easy, ble
sed, and everlasting lyfe.

Ma. Now thou hast declared th
Creede, that is, the summe of th
Christian fayth, tell me, what pro
fite get we of this fayth?

Rom. 3. c. 21. 22.
&c.
Gal. 3. c. 16. &c.

Sch. Righteousnesse before God
by which we are made heires o
eternall lyfe.

11. d. 8. mo
11. d. 3. 21. 40 D.
11. d. 3. 21. 40 D.
11. d. 3. 21. 40 D.
11. d. 3. 21. 40 D.
11. d. 3. 21. 40 D.

Ma. Doth not then our owne go
liness toward God, and leading
our lyfe honestly and holly among
men, iustifie vs before God?

Sch. Of this we haue sayd some
what already after the declaring
of the lawe, and in other places
to thys effect. If any man were a
ble to lye vniuersally according to
the meere rule of the law of God,
he should worthely be counted iu
stified by his good workes. But
separat we are all, moste farre from
that perfection of lyfe, yea and be
lo oppressed with conscience of our
sinnes

Rom. 7. c. 14. 15.
and 8. a. 3. and 10.
8. 5. and 11. a. 6.
Gal. 3. c. 16.
and 3. b. 10. &c.

In unquodam
one, d. 10. 11. 12.

Gods mercy although Christ should be?

Quies, wee muste take another
course, and finde an other way;
how God may receive vs into fa-
uour, then by our owne deservings?

Ma. What way?

Sch. Wee muste flee to the mercy of

God whereby he freely embraceth

vs with loue, and good will

Christe, without any our deser-

uing, by respect of works, both

forgewing vs our sinnes, and do-

ing vs the righteousness of

Christ by faith in him; that for the

same Christes righteousness, he ac-

cepteth vs, as if it were our

owne. To Gods mercy therefore

through Christ, we ought to im-
pute all our iustification.

Ma. How do we know it to be thus?

Sch. By the Gospell, which con-

taineth the promises of God; by

Christ, to the which when we ad-

dorne faith, that is to say, an as-
sured perswasion of mind, and sted-

fast confidence of Gods good will,

such as hath beene set out in the

gospel.

¶ J. whole

Luk. 18. c. 17. 12.

13. 14.

Rom. 7. D. 24. 25.

4. 2. 5. 16.

Eph. 2. 8. 9.

1. Tim. 1. 16.

Tit. 3. 5. 6.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

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3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

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3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

3. 1. 2. 3. 4. 5.

For the instrument of justification?

in the Creed; we doe as it were
take state and possession of this ius-
tification that I speake of.

Ma. Doeſt thou not then say, that
faith is the principall cause of this

justification, so as by the merite of
faith we are counted righteous be-
fore God?

Sch. No: For that were to set
faith in the place of Christ. But

the springhead of this iustification
is the mercy of God which is com-
mended to vs by Christ, and is offe-
red to vs by the Gospell, and re-
ceaved of vs by faith, as with a

hand. And so faith is not the cause
but the instrument of iustification,

for that it embraceth Christ
which is our iustification, coupling

vs with so straitte bondes to hym
that it maketh vs partakers of all

his good things.

Ma. But can he that hath this faith
lacke good workes?

Sch. No: For by faith we receive
Christ vnto vs. And he doeth much

more in vs than we can imagine
only

Eph. 1. 4. 5. 6.
Eccl. 1. 4. 5. 6.
Mat. 1. 1. 2. 3.
Job. 1. 1. 2.
Rom. 3. 2. 3. 4.
and 4. 16. 17. 18.
Eccl.
1. Cor. 1. 1. 2. 3.
Heb. 9. 1. 2. 3. 4.

Mat. 2. 1. 2. 3.
Eccl. 1. 4. 5. 6.
Mat. 1. 1. 2. 3.
Job. 1. 1. 2.
Rom. 3. 2. 3. 4.

Rom. 6. 1. 2. 3. 4.
7. 1. 2. 3. 4.

Good workes profitable to man

even the best of them. Do swaine
farre from Gods law and his
and are blame waxes to be bla
med and condemned: wherefore
we say in no wise be justified be
fore God by our workes. 1000
Man. Dost not this doctrine with
draw men from the study of
rigid lines, and make them sloth
full and negligent? One last
lessache of all, and ready to godly
men to say of you. This doctrine
is a yoke. For we are taught by
the holy scriptures that as our
sinner do dishonor God, so do our
good workes serve to the setting
forth of his glory. In stead of hell
therefore, and of damnation; we
hope of heaven and of joyes might
to stay us from sinne; or to make
us to be careful so much as to feare of
dishonouring the maiestie of God,
and the desire of his glorie, which
ought above all things to be most
precious unto us. For as it is the
greatest joye; and the least of paine

Ex. 64. 3. 6.
Psalm. 143. 2. 1.
Gal. 2. 16.

2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Math. 5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f. iij.

that

Good works acceptable to God.

3.6.12.12
1.8.12.12
3.12.12.12

Math. 5.16.
1.10.12.12.
Math. 12.12.12.
Job. 14.12.12.
31. and 15.12.12.
Job. 1.12.12.
3.10.12.12.12.

1.12.12.12.
1.12.12.12.

Rom. 12.12.
Gal. 5.12.12.
1.12.12.12.
1.12.12.12.
1.12.12.12.
1.12.12.12.

that God and his holy words are
not by dishonored, to doeth y hono
of the world of vertue and here
that God is thereby glorified: for
the God to do his due profite our
neighbor, both in deede, & by good
example: and they do, as certain
testimonies, assure vs of Gods
good will toward vs, and of his
love and kindnesse againe to God
whome, by keeping his commaund
mentes, and they be witnesses of
his right: and so consequently of
his faithfullnes, and by these the man
not say that good works are but
profitable, or done in vaine: and
holiness is the fruit of holiness
not in themselves, but in them.
that is, as he is the man, and the other
which thou sayest are perfect, for
the best of them please God, and
justice is perfect, and justice is
justice. This is the first part of the
good works to be done: which
it is intended that he will not deale
with, and after that remembrance of

not call our doinges to exacte ac-
count neither will be the severity
of his iudice in weighing of them,
but pardoning all their imperfec-
tines, will for Christes sake and his
deservings, account them for full
perfect. Ma. Whereas thus God doth by
faith both move justification, and
by the same faith alloweth & accept
eth our workes, & alloweth doeth he
thinke that his faith is a quality of
manne, or the gift of God? Sch. Faith is the gift of God, and
a singular and excellent gift. For
God instructing vs by his worde,
and enlightening our mindes by
his holy spirite, maketh vs apte to
learne, and beleue those thinges
that other wise would be farre frō
entering into the capacite of our dull
wittes, and weake faith. These
thinges the Apostles understan-
ding, do pray the Lord to encrease
their faith. Ma. Thou hast in good tyme made

15610 Faith the gift of God

Math. 16. 17.
Mar. 9. 23. 24.
Job. 9. 33. 39.
1. Pet. 1. 21.
Luk. 24. 24. 27.
9. 45. 46.
Romans 1. 16. 17.
14. 1. 16. 17. 18. 19.
Coloss. 1. 6. 9.
1. Tim. 2. 8. 7.

15610 Faith the gift of God

be What affection is requisite in prayer: W

Joh. 14. b. 23. and
16. c. 23. 24.
Eph. 2. d. 18.
2. Tim. 2. b. 5.
Heb. 4. d. 14. 16.
and 10. d. 19. 22.
23. 24. 25. 26. 27.
28. 29. 30. 31. 32.
33. 34. 35. 36. 37.
38. 39. 40. 41. 42.
43. 44. 45. 46. 47.
48. 49. 50. 51. 52.

thy to be heard: but knowing our
owne unworthynesse, we come in
the name of Christ our mediator
by whose intercession we trust to
have access to the maiestie of God
and to the obtaining of his fauor.

Math. 21. c. 22. 32.
Mark. 12. d. 32. 33
24.
Joh. 14. b. 13. and
16. c. 23. 24.
Heb. 10. d. 19. 22.
23.
Jacob. 1. a. 6. 7.
and 4. a. 3.

By whose intercession we trust to
have access to the maiestie of God
and to the obtaining of his fauor.
sch. I doe beleue the promise of
God made to vs by Christ in the
holy scriptures, that whosoever
shall come with faith of God the fa-
ther in Christes name, we shall ob-
taine so far as is expedient for vs.
sch. I doe beleue with what affection
we must pray to God.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
11. 12. 13. 14. 15. 16. 17. 18. 19. 20.
21. 22. 23. 24. 25. 26. 27. 28. 29. 30.
31. 32. 33. 34. 35. 36. 37. 38. 39. 40.
41. 42. 43. 44. 45. 46. 47. 48. 49. 50.
51. 52. 53. 54. 55. 56. 57. 58. 59. 60.
61. 62. 63. 64. 65. 66. 67. 68. 69. 70.
71. 72. 73. 74. 75. 76. 77. 78. 79. 80.
81. 82. 83. 84. 85. 86. 87. 88. 89. 90.
91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

sch. If we doe feele in our minde
the grise of our miseries, a sorrow
that doe oppresse vs, as we ought
to doe, it can not be, but that we
shall haue great desire of deliue-
rance from þe griefe, and so with
most feruent affection, shall we
make sute to God for his helpe,
with all prayer & supplications.
Mark. 11. c. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.
11. 12. 13. 14. 15. 16. 17. 18. 19. 20.
21. 22. 23. 24. 25. 26. 27. 28. 29. 30.
31. 32. 33. 34. 35. 36. 37. 38. 39. 40.
41. 42. 43. 44. 45. 46. 47. 48. 49. 50.
51. 52. 53. 54. 55. 56. 57. 58. 59. 60.
61. 62. 63. 64. 65. 66. 67. 68. 69. 70.
71. 72. 73. 74. 75. 76. 77. 78. 79. 80.
81. 82. 83. 84. 85. 86. 87. 88. 89. 90.
91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

with

with

thi W

What is to be asked in prayer.

g out of his soules and you shall knowe. . .
 me in this as he hath promised that he
 tour will be ready to helpe them onely
 ust to haue shewen them truly, that is
 God, which their hearts, that their pray-
 auor, as doo please him, wherefore it is
 chosen, and therefore that we doe knowe
 in the language, wherein wee make
 sent our prayers; that our tongue, and
 in the minde may goe together. . .
 neuer be but in full trust of God, as he
 of a former commandment in mynde, . . .
 to be, as he hath said, I will neuer
 forsake you. . .
 Sch. God forbid, that Christians
 should aske of God in Christes
 name, any thing contrary to the
 will of God, and our, . . .
 our Christ, and so commend for God to
 our hearts, and his to receive.
 wherefore least we should in pray-
 er be caried rashly by our own af-
 fections, Christ himselfe hath pre-
 scribed a forme and rule, after the
 which, our prayers ought to be
 to be directed.

.

Math. 7. 3. 17.
 Rom. 10. 12.
 Joh. 16. 23. 24.
 Jacob. 4. 2. 3.
 1. Joh. 5. 14. 15.
 1. Joh. 5. 16. 17.

What rule and forme is that?

h

here

Sch. Euen

The partes of the Lordes prayer.

and the story for our Amen.
 Ma. Doeſt thou thinke that we are
 bounde euery to gender those very
 wordes that is not lawfull in one
 worde to vary from them?

Sch. It is no doubt but that we
 may be other wordes in praying
 so that we swaue not fro the mea-
 ning of this prayer: and doe pray
 to God with such affiance and af-
 fection as I haue before spoke of.

Ma. How manye partes hath the
 Lordes Prayer?

Sch. It containeth five or as some
 deuide it, seven petitions, but in
 whole there are but two partes.
 The first belongeth onely
 to the glory of God and containeth
 the three former petitions: The se-
 cond, which concerneth the three
 or foure later petitions, belongeth
 properly to our comoditie & profit.
 Ma. Why doeſt thou speake so dy-
 rectly vnto God in thy prayer say-
 ing Our Father?

Sch. For that I speake not as to
 one

THE FIRST PART
 OF THE LORDES PRAYER
 CONTAINETH THREE
 PETITIONS

This is contained
 by the booke of
 psalmes and
 other prayers
 contained in the
 holy scriptures.

THE SECOND PART
 OF THE LORDES PRAYER
 CONTAINETH THREE
 PETITIONS

The partes of
 the Lordes
 prayer.

Isa. 33. b. 17. 24.
and 34. c. 15. 17.
28. and 34. b. 9.
10. 11. and 139.
8. 1. 2. 20. and 145.
6. 18. 29.

Isa. 33. b. 17. 24.
and 34. c. 15. 17.
28. and 34. b. 9.
10. 11. and 139.
8. 1. 2. 20. and 145.
6. 18. 29.

Mat. 27. c. 27. 32.
Mar. 11. b. 22. 23.
21.
Job. 16. e. 23. 24.
Ips. 10. b. 19. 22.
23.
Jacob. 1. a. 5. 7.
Rom. 8. c. 15. 26.
Gal. 4. a. 6.

Isa. 33. b. 17. 24.
and 34. c. 15. 17.
28. and 34. b. 9.
10. 11. and 139.
8. 1. 2. 20. and 145.
6. 18. 29.

one absent, or dead, but I call by
on God our father; I pray to him
as to one that is present; being
fully persuaded, that he heareth
me, when I pray. For els in vain
should I trouble his helpe.
Mr. Let vs therefore haue diligently
amine every word. Why doest thou
call God Father? For that the first
thing is the foundation of right
praying, as hath before been de-
clared, it was Gods will that we
should call upon him by sweet
name of Father; thus we may
haue boldnesse to goe vnto him,
and in hope of his helpe, euen as
children do vie to deale with their
father. yea and with farre better
hope then any children can haue
of their naturall father, who liueth
God our heavenly father in his
little goodnes and rebines to helpe
vs exceedingly all earthly fathers.
Mr. What els doth the name of Fa-
ther teach vs?

Sch.

Sch. That

God our Father.

sch. That wee come to prayer,
with that loue, reuerence, & obed-
ience, which is due to the heavenly
father from his children, and that
we haue such minde as becometh
the children of God.

Malac. 1. b. 6.
Mat. 23. b. 39.
42.

Ma. Why doest thou call God our
father in common, rather then seue-
rally mine owne father?

sch. Every godlye man may, I
grant, lawfully cal god his own.
But such ought the deare loue a-
mong Christians to be that every
one should haue regard to the co-
mon profite of all: for which cause
in all this prayer nothing is pri-
uately asked, but all the petitions
are made in a comon name of all.

1. Cor. 12. b. 13.
Rom. 12. b. 4.
Rom. 12. b. 4.
1. Cor. 10. b. 24.
and 13. b. 5. and
13. b. 12. & 13. b. 31.
Eccl. 3. b. 25. & 26.

Ma. What more?

sch. The rich and great men are
taught not to disdaine me of poore
and simple state, but regard them
as their brethren, whom God ac-
cepteth to the honour of his chil-
dren. And agayne the poore and
weely persons, which are most de-

Malac. 2. b. 10.
Job. 3. b. 41.
Eph. 4. a. 5. 6.
Iac. 2. a. 1. 2. 3. 5.
Deut. 10. c. 17. &
10. c. 17. & 18.
and 68. a. 5. 6.
Eccl. 4. b. 5. 7. 8.

spised

God in heauen

spised in this worlde, may yet in
the meane tyme relieue the selues
with this comfort, that in heauen
they haue all one moste mightie
and most louing father.

Ma. Why doost thou say that God
is in heauen?

Sch. For that I beleue that God
raigning in eternall & highest fel-
icitie, possesseth the tower of hea-
uen, and therewith also holdeth the
gouernance of all thinges, and is
eue where present, seeth, heareth,
and ruleth all thinges.

Ma. What more?

Sch. We are withall admonished
not to aske any thing but meete for
God, but as speaking to our hea-
uenly father, to haue our hartes
raised fro earth, & despising earth-
ly thinges, and thinkinge vpon
thinges aboue & heauenly, conti-
nually to aspire to that most bles-
sed felicitie of our father, & to hea-
uen, as our inheritance, by our
heauenly father through Christ
our

30 sal. 11. b. 4. 5. 6. 7.
and 20. b. 6. and
33. b. 13. 14. and
13. a. 4. 5. 6. and
115. a. 3. 4.

Coloss. 3. a. 1. 2. 3.

Rom. 8. a. 17.
Eph. 1. c. 17 d. 18.
Heb. 9. d. 15.
or 1 Pet. 1. a. 3. 4.

The second petition: Gods kingdom.

ward God, & goodnes w^h sheweth
all our w^h are magnified. I. M.

M^r. Go forward, say to y^e v^o b^o b^o

Sch. Secondly, we pray that God

kingdome come, that is, that he shoulde

not the darkness of his worde,

and Gospell of Christ, whereby he

reigneth in good and godly men

shoulde be hidden in darkness,

but that it shoulde be more and more

made manifest & well known

to all men, being instructed with

the heavenly doctrine of the same.

And that he would resist and o

verthrow the craft and imposture

of Satan and wicked men, that

laboure to darken the truth with

lies, & to supplant and roote it out

by crueltie. As to our v^o b^o b^o

M^r. Saye on, saye on, saye on

Sch. we pray that God by his ho

ly spirit woulde illuminate, and

gouerne the hartes of all such as

be of his Church, wherein he reign

eth specially in his kingdom:

and that he would strengthen the

with

Mat. 23. 13.
and 24. 14. and
28. 19. 20.
Luk. 4. 18. 19.
Joh. 17. 17. 20.
1. Cor. 3. 18. 16.
and 4. 2. 4. 8.
Eph. 6. 18. 19.
1. Thess. 3. 1. 2.
2. Thess. 2. 13. 14.
9. 18. 19. and 1. Tim.
2. 8. 15. 16. 17. 18.
2. Tim. 2. 15. 16. 17.
1. Joh. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The third petition. The will of God.

with his ayde and power, as bys
souldiers, that they may earnestly
fight against, and subdue the de-
uill, the worlde, and the lustes of
the fleshe, to the enlarginge of bys
kingdome here vpon earth. And
that lastly all his and our euemies
being utterly troden downe, God
may gloriously reigne & triumphe
ouer all: and we by Christ may fi-
nally as his children and heires,
be made partakers of his euerla-
sting kingdome.

M. What followeth next?

Sch. *That Gods will be done.* For it is
the dutie of children to frame their
life accordinge to the will of their
fathers, and not contrariwise the
parentes to conforme themselves
to the will of their children.

M. Whereto doest thou adde, that
Gods will may be done in earth as it is
in heauen?

Sch. Whereas the minds of earth-
ly men, burning with lustes, are
commonly carped to desire and to

G. ij.

do

2. Luk. 22. b. 32. 33.
Rom. 8. b. 12. 13.
and 8. a. 5. b. 9.
Eccl. 10. c. 20.
Gal. 5. c. 17. 18. 19.
Eph. 6. b. 10. 11.
D. 17. 18. 19. 20.
1. Pet. 5. c. 8. 9.

Math. 23. c. 34.
D. 41. 46.

Rom. 8. a. 15. 17.
18.
1. Pet. 1. c. 1. 2. 3. 4.
2. Pet. 1. c. 1. 2. 3. 4.
3. Pet. 1. c. 1. 2. 3. 4.

1. Pet. 1. c. 1. 2. 3. 4.
2. Pet. 1. c. 1. 2. 3. 4.
3. Pet. 1. c. 1. 2. 3. 4.
4. Pet. 1. c. 1. 2. 3. 4.

Rom. 8. a. 7. 8.

Rom. 2.2.15. b.
 9.11.26.14.15.26
 1. Cor. 1.1.12.26.
 and 3. b. 16.

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Act. 31.6.14.
1 Pet. 3.b.17.
and 4.c.12.13. &c.
Johal. 19.a.1. &c.
and 9.b.1. &c.
and 10.3.20. &c.
and 10.4.8.4. and
13.5.b.7. &c. and
13.6.b.7.8.9.
2 Pet. 1.b.6.7. b.14
3 Pet. 7.c.1. &c.
and 9.b.12 and
22.6.9.

Sch. Seing

God. The second part of the Lordes Prayer.

Sch. Seing that God hath in his holy Scriptures, expressely declared his will, which he hath plainly notified by geeuinge them the name of his testament or last will, they that vary from the meaning of the Scriptures, surely do manifestly depart fro the wil of God.

Ma. Now thou hast well answered touching the first part of the Lordes Prayer, which part containeth these three poyntes that belong onely to the glorye of God, I thinke it good for vs to goe forward to the seconde parte, which properly concerneth thinges profitable for our selues.

Sch. The first point of y^e second part is, *Geue vs this day our dayly bread.*

Ma. What doest thou meane by the name of bread?

Sch. Not onely those thinges that minister vs foode & apparell, but also all other thinges vniuersallye that are needefull to the maintayning, and preserving of our lyfe, and the leading of it in quietnesse

G. iii.

without

Deut. 4. 2. and
5. 2. 31. & 28. b. 14.
Math. 7. 1. 21.
and 12. b. 50. and
15. a. 3. &c.
2. Cor. 3. b. 8. 1. 14.
Gal. 3. 15. 17.

10. Mat. 10. 4. 15. b.
27. and 105. b. 9.
10. 11. &c. 7. 144.
6. 10. 11. &c. 7. 145.
6. 14. 15. 16. &c.

The fourth Petition. Our dayly bread.
without feare.

Ma. Is there any thing els wherof
this worde *bread*, doth admonish vs.

Sch. That we seeke not to gather
together curiously daintie things
for banketting, or prec. ouis appe-
rell, or sumptuous household stuff
for pleasure, but that we desire
delicacies and excesse, be conten-
ted and satysfied wth little, tem-
perate, and healthfull dyet, & wth
meane and necessary apparell.

Ma. How doest thou call bread
thyne, which thou prayest to haue
geuen thee of God?

Sch. By Gods gift it becommeth
ours, when he liberally geueth
vs for our dayly blessing, though
right it be not due to vs.

Ma. Is there any other cause why
thou callest it *thy bread*?

Sch. By this worde we are put
in mynde that we ought to get our
liuinge with our labour, or by o-
ther lawfull meane, and that be-
ing there wth contented, we

neuer

1081. 78. c. 1. 8. c.

D. 29. 30. 8. 106.

E. 14. 15.

Math. 6. d. 15. 8c.

Luk. 16. c. 19. 8c.

2. Cor. 10. b. 6.

6. Tim. 6. b. 7. 3.

Math. 7. b. 7. 8.

1. Cor. 4. b. 7.

2. Tim. 6. d. 17.

Jacob. 1. c. 17.

Gen. 3. d. 19.

God prospereth our laboure and all thinges.

neuer by couetousnesse, or fraude, seeks any thing of other mens.

¶ **Q.** Being God bidder vs to get our living by our owne labour, why doest thou aske bread of hym?

Sch. Because that in vayne shall we waste all the course of our lyfe, in toyle of body, & travell of mind, unless it please God to prosper our endeoures.

¶ **Q.** Thinkest thou that riche men also which haue flowing plenty and store of all thinges, must dayly craue bread of God?

Sch. In vayne shall we haue plenty of all thinges, unless God by his grace doe make the vse of them healthfull to vs for maintenance of our liues: for which cause, euen after supper, we pray to haue the dayly meate, which we haue already receaued, to be general vs of God; that is to say: To be made life full and healthfull to vs.

¶ **Q.** Why be added these wordes of prayer?

Sch. That

1. Cor. 1. 3. 4. 5.
2. Cor. 1. 3. 4. 5.
1. Tim. 5. 17.
Apoc. 1. 3. 4. 5.

1. Cor. 1. 3. 4. 5.

1. Cor. 1. 3. 4. 5.

1. Tim. 5. 17.
Apoc. 1. 3. 4. 5.
1. Cor. 1. 3. 4. 5.
2. Cor. 1. 3. 4. 5.
1. Tim. 5. 17.
Apoc. 1. 3. 4. 5.

1. Tim. 5. 17.
Apoc. 1. 3. 4. 5.

The fift petition. Forgiue vs our trespasses.

Mat. 6. 9. 12.
Luk. 11. 4. 13.
1 Cor. 11. 4. 6.
2. Tim. 2. 1. 19.
2. Pet. 1. 6. 7.

Mat. 6. 9. 12.

Mat. 6. 9. 12.

1 Cor. 11. 4. 6.
and 5. 1. 2. 1.
Rom. 1. 1. 1. 1.
Eccl. 1. 1. 1. 1.
Job. 1. 1. 1. 1.
1. Pet. 1. 1. 1. 1.
1. Tim. 1. 1. 1. 1.
1. Cor. 1. 1. 1. 1.
1. Tim. 1. 1. 1. 1.
1. Cor. 1. 1. 1. 1.

Luk. 18. 9. 11.
Eccl. 1. 1. 1. 1.

Sch. That we amending all our
full conscience, and doing dili-
gently our duty, should daily
traue of our most liberall father
that, which he is ready dayly to
forgiue vs.

Ma. Go forward to the next.

Sch. Now followeth the fifth pe-
tition, wherein we pray our father
to forgiue vs our trespasses.

Ma. Is this asking of forgiuenes, ne-
cessary for all men?

Sch. Yea, for as much as there is
neth no mortall mā, that doth not
offe sinne in doing of his duty,
and that doth not oft & heinously
offend God. They therefore that
doe not confesse that they haue sin-
ned, nor doe craue pardon of their
defaultes, but with that pharise
doe glory in their innocency, and
righteousnesse before God, or ra-
ther agaynst God, they exclude
themselves from the fellowship of
the faythfull, to whom this forme
of prayer is appointed for them to

followe,

Forgiveness of sinnes

followe, and from the hope of forgiveness of sinnes, which onely remaineth in the mercy and goodness of God through Christ. For this is that which Christ layeth, that he came into this worlde not to call the righteous, but sinners to repentance.

Ma. Why is there a condition added?

Sch. It is most reasonable that we should pray that God would so forgive vs, as we forgive them that trespass against vs. For vntlesse other do find vs ready to forgive them, & vntlesse we in following the mercifulnesse of God our father, do shew our selues to bee his children, hee playnly warneth vs to looke for nothing els at his hand but extreme severity of punishment: For according to the same rule of rigour, and after the same example, shall iustice without mercy be done by him, that can not finde in his heart to shew mercy to other.

Ma. May I then forme then that our

G. v.

forgeuing

2. Cor. 5. c. 15. d. 18. &c.

1. Joh. 1. c. 7. d. 9. and 2. a. 1. b. 11.

Math. 9. b. 13.

1. Tim. 1. c. 13.

Math. 5. a. 7. and 6. b. 14. 15. and 7. a. 1. 2. and 18. d. 23. &c. c. 35.

Luk. 6. c. 36. 37. 38.

Jacob. 2. b. 13.

Delyuerance from temptation and euill.

forgeuing of men, shoulde deserve
pardon of God: or be as a certayne
recompence made vnto God?

Sch. Not so. For then shoulde not
Gods forgeuenes be freely geuen,
neither had Christ alone vpon the
Crosse, fully payde the paynes of
our sinne due to vs, for the which
no man els could, or can make any
recompence or amends vnto God.

Ma. Now goe forward to the sixth
petition, which some doe make two
petitions!

Sch. Therin we pray & he lead vs
not into temptation: But deliver vs fro euill.

Ma. Why so?

Sch. As wee before doe aske for
geuenesse of sinnes past, so now
wee pray that we sinne no more.
For we by nature are so vnwary
to foresee, and so weak to resist
the manifolde snares, temptations,
and enticementes of the deuill, the
worlde, and the collictpisence of
the flesh, that wee can not but be
ouercome, vntlesse God do assist vs

with

Rom. 3. b. 24. 25.
and 11. a. 5. 6.
Gal. 3. a. 4.

The sixth Pe-
tition.

Matth. 13. b. 43.
44. 45.
Ioh. 5. b. 14.
and 8. b. 12.
2. Pet. 2. b. 20. 22.
Matth. 26. b. 16. 26.
and 26. b. 47.
Luth. 22. b. 32. 33.
1. Cor. 15. b. 2.

euill.

The conclusion of Gods glory.

with his grace and arme vs with
his strength: and therefore we crye
by prayer vnto the protection of
our almighty most louing father,
that he will not suffer vs to be o-
uercome with any wicked tenta-
tion; but that he will defend and
saue vs from all euill.

Ma. There remaineth yet the con-
clusion of the Lordes Prayer.

Sch. For thine is the kingdom, and the
power, and the glory, for ever; Amen.

Ma. Why would Christ haue thys
conclusion added?

Sch. To make vs vnderstand that
Gods power and goodnesse is so
infinitely great, that there is no-
thing which he either cannot or
will not geue vs, prayinge for it,
and asking it rightly: which also
thys worde *Amen*, which is to say,
So be it, being added in the ende of
the prayer, doth confirme vnto vs.

Ma. Why is there in the latter end
mention made of the glory of God?

Sch. To teache vs to conclude all
our

1. Cor. 13. 13.
Eph. 1. 6.
12. 12.
13. 13.
14. 14.
15. 15.
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1. Cor. 13. 13.
Eph. 1. 6.
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Gods glory and
thanksgiving.

Gods glory and thankes giving to God.

2. Cor. 10. 4. 12.
Eph. 3. 16. 17.
Phil. 1. 11. 12.
1. Tim. 1. 17.
Jude. 1. 24. 25.

Gods glory the
end of all.

In the places
next before and
Isal. 29. 8. 1. 2.
and 34. 8. 1. 2. 3.
Eccl. 2. 23. and 9. 14.
15. 23. and 9. 2.
8. 1. 2. and 9. 9. 96.
10. 3. the whole.
Rom. 1. 6. 6.
1. Thes. 2. 12.
and 5. 8. 18.
2. Thes. 1. 11. 12.
2. Tim. 1. 17.
Job. 5. 2. 44.
Rom. 12. 2. 1. 12.
1. Pet. 4. 11.

our prayers with prayes of God
for that is the ende wherewith all
that wee desire to obteyne in our
prayer, & all our thoughts, wordes
and workes, and all thinges uni-
uersally ought to be referred & ap-
plied. For to this end hath he crea-
ted vs, & placed vs in this worlde.
Ma. Goe forward.

Sch. Moreover to praise and mag-
nifie Gods goodnesse, iustice, wis-
dome and power, and to geue him
thanks in our owne name, and in
the name of all mankinde, is par-
cell of the worshipping of God, be-
longing as properly to hys maie-
stie, as prayer wherewith if we do
not rightly worship him surely we
shall not onely be unworthy of his
so many and so great benefites as
unthankfull persons, but also shall
be most worthy of eternall punish-
ments, as wicked offenders against
Gods maiestie.

Ma. Sith we also receaue benefites
of men, shall it not be lawfull to geue
them

God.

Two Sacramentes.

God them thanks.
Sch. What soeuer benefites men
do to vs, we ought to ascribe them
received of God, because he alone
of beede doth geue vs them by the
ministry of me, so that our thank-
fulness to men, redoundeth to the
glory of God, the true and last end
of all things.

Ma. Now we haue ended our treat-
ing of the law of God, of the Creed
or Christian confession, and also of
prayer and of thanksgeuings: shall
we not lastly of all conueniently speak
of the sacramentes?

Sch. Most conueniently. I haister,
for they haue alway prayers and
thanksgeuings ioynted to them.

Ma. Tell me therefore, how many
sacramentes hath Christe ordained
in his Church?

Sch. Two. Baptisme, and the
Lords Supper.

Ma. What meanest thou by thys
word, sacrament?

Sch. A sacrament is an outward
testifying

1 Cor. 12. 13.
2 Cor. 9. 4. 5.
D. 14.

Math. 5. 2. 16.
1. Pet. 2. 12.
and 4. 10. 12.

1. Cor. 12. 13.
2. Cor. 9. 4. 5.
D. 14.

1. Cor. 12. 13.
2. Cor. 9. 4. 5.
D. 14.

Math. 26. 2. 16.
and 28. 19.
Joh. 3. 8. 5.
Act. 2. 1. 38. 41.
1. Cor. 11. 2. 1. 2.
Tim. 3. 16.

What a Sacrament is Baptisme.

Math. 3. c. 11. 28.
 & 26. c. 26. 27. 28.
 Act. 16. D. 6.
 Joh. 3. 8. 5.
 Gal. 3. 2. 13.
 1. Cor. 10. 2. 16.
 Tit. 2. 1. 2. 4. 6.
 Gal. 3. 2. 16. 27.

testifying of Gods good will and
 boutifullnesse toward vs through
 Christ, by a visible signe, represen-
 ting an invisible & spirituall grace
 by which the promises of God tou-
 ching forgiveness of sinnes, and
 eternall salvation given through
 Christ, are as it were sealed, and
 the truth of them is more certai-
 nly confirmed in our hartes.

Ma. Of how many partes consisteth
 a sacrament?

Math. 3. c. 11. 28.
 and 26. c. 26. 28.
 Joh. 3. 8. 5.
 1. Cor. 10. D. 16.

Sch. Of two partes: of 1 outward
 element or creature, being a visi-
 ble signe: and of 2 invisible grace.

Ma. What is the outward signe in
 Baptisme?

Math. 3. c. 11. 28.
 and 28. D. 19.
 Joh. 3. 8. 5.
 1. Cor. 10. D. 16.
 Act. 8. D. 36. 37.
 18.

Sch. Water, wherein the person
 baptised is dipped, or sprinkled
 with it, in the name of the Father, the
 Sonne, and the holy Ghost.

Ma. What is the secreate and spiri-
 tuall grace?

In the place
 above and
 Math. 1. 8. 4.
 Act. 2. 1. 8. 27.

Sch. Forgiveness of sinnes, and
 regeneratio: both which we haue
 by the death and resurrection of
 Christ

ne. regeneration. Repentance. Faith. Godly life.

ll and **Christ**; and thereof we have this
ough **Sacrament** as a seale a pledge.

esey **Q. 2.** Show me the effect of Baptis-
r ac may yet more playnly.

rou **Sch.** **W**here by nature we are the
and **children of wrath**, & none of Gods
ough **Church** or houlholde, wee are by
and **Baptisme** released into **the Church**,
pyn **and assured**; that we are now the
M **children of God**, and ioyned and
steth **grafted into the body of Christ**, and
O ro **become his members**, & doe grow
ard **into one body with him**.

vis **Q. 3.** What is required of Persons to
ace be baptised?

ie in **Sch.** **Repentance** and faith.

got **Q. 4.** Declare the meaning of these
son more largely.

led **Sch.** **F**irst we must truly repent
the **vs of our former life**, and beleue
I ai **assuredly that we are cleansed from**
rie **our finnes by the blood of Christ**,
and **so made acceptable to God**,
and **that his spirit dwelleth in vs**.
nd **And then according to this beleife**
ue **and promise made in Baptisme,**

we

and 11. c. 16.
Rom. 6. a. 3. 2c.
Gal. 3. d. 26. 27.
1. Pet. 3. d. 21.

Eph. 2. a. 3. d. 19
10.
Ez. 3. b. 3. 4. 5. 6.
Mat. 28. d. 19.
Act. 5. d. 26.
Job. 1. a. 3.
Rom. 6. a. 1. 2c.
1. Cor. 12. b. 13.
1. Pet. 3. d. 21.

Act. 1. a. 4. b. 1. 5.
and 10. d. 16.
Act. 2. f. 3. 8. 2c.
E. 3. d. 36. 37. 2c.
and 26. d. 28. 33.
24. and 29. a. 4. 5.
and 21. f. 16.
1. Cor. 12. b. 13.
Rom. 6. a. 3. 2c.
E. 3. d. 21. 2. 3. 4.
Gal. 3. d. 26. 27.
Eph. 4. d. 20. 21.

we must indeuoure our selfes to mortify our flesh, and by our godly life to shew that we haue put on Christ, & haue his spirite geuen vnto vs. Why then are infants baptised, which by age haue not performed these things? **Answeare** is thus. **Schilde** Because they be of Gods Church, and Gods blessings and promise made to the Church by Christ. (in whose faith they are baptised) perpetually into them. Which, when they come to age, they must themselves learne, beleeue, and acknowledge, and endeavour in their liues to expresse the same at their Baptisme promised and professed.

for

Benc. 9.b.10.
7.r.17.8.
Kite Post. 4.6
and 9.10.
4.1.2.2.2. etc. and
6.3.3.
3.3.2.7.
1.p.c. 4.d.2.2. 2r.
etc.
Caleff. 2.b.13.

27. 5. 2. 3. 75 100
 28. 6. 3. 4. 80 100
 29. 7. 4. 5. 85 100
 30. 8. 5. 6. 90 100
 31. 9. 6. 7. 95 100
 32. 10. 7. 8. 100 100
 33. 11. 8. 9. 105 100
 34. 12. 9. 10. 110 100
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 139. 117. 114. 115. 635 100
 140. 118. 115. 116. 640 100
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 151. 129. 126. 127. 695 100
 152. 130. 127. 128. 700 100
 153. 131. 128. 129. 705 100
 154. 132. 129. 130. 710 100
 155. 133. 130. 131. 715 100
 156. 134. 131. 132. 720 100
 157. 135. 132. 133. 725 100
 158. 136. 133. 134. 730 100
 159. 137. 134. 135. 735 100
 160. 138. 135. 136. 740 100
 161. 139. 136. 137. 745 100
 162. 140. 137. 138. 750 100
 163. 141. 138. 139. 755 100
 164. 142. 139. 140. 760 100
 165. 143. 140. 141. 765 100
 166. 144. 141. 142. 770 100

The Lordes Supper.

for you. Do this in remembrance of me.
Likewise after supper he took the cuppe,
and when he had given thanks, he gave
it to them, saying: Drink ye all of this,
for this is my blood of the new Testament,
which is shed for you & for many, for re-
mission of sinnes: Doe this as oft as ye shall
drinke it, in remembrance of me.

This forme and order we oughte
to holde, and truly to keepe, and
to celebrate deuoutly till he come
agayne.

¶ To whatyle?

Sch. For a contynuall thankfull
remembrance of his deathe, and
the benefites we receiue thereby:
and that as in Baptisme we are
borne agayne, so with the Lordes
Supper we may alway be fedde,
and sustained, to spirituall and e-
uerlasting life. And therefore it is
enough to be once baptised, as to
be once borne: But as wee neede
it to be fedde, so is the Lordes su-
per to be receaved.

¶ Which are the partes of this
sacrament?

H. j.

Luke. 22. 19.

1 Cor. 11. 24.

26. 28.

1. Cor. 10. 16.

1. Cor. 10. 17.

1. Cor. 10. 18.

1. Cor. 10. 19.

1. Cor. 10. 20.

1. Cor. 10. 21.

1. Cor. 10. 22.

1. Cor. 10. 23.

1. Cor. 10. 24.

1. Cor. 10. 25.

1. Cor. 10. 26.

1. Cor. 10. 27.

1. Cor. 10. 28.

1. Cor. 10. 29.

1. Cor. 10. 30.

1. Cor. 10. 31.

1. Cor. 10. 32.

1. Cor. 10. 33.

Two partes of the Lordes Supper.

Sacrament?

Sch. The partes hereof, euen of baptisme, are of two sortes: the one is earthly and sensible: the other is heauenlye, and remoued from all outward senses.

Ma. What is the earthly and sensible parte?

Matth. 26. 26.

37.

Mat. 14. 22. 23.

Luk. 22. 19. 20.

1. Cor. 11. 23. 24.

Sch. Bread and wine, both together matters the Lorde hath expressly commaunded all to receaue.

Ma. What is the heauenly part a matter remoued from all outward senses?

In the places next before and

Joh. 6. 27. 35.

Eccl. 48. Eccl. 4. 53.

1. Cor. 10. 16.

1. Tim. 4. 8.

1. Tim. 4. 10.

Sch. The body & bloud of Christ, which ate geue, taken, eaten, and drunk, of the faythfull, in the Lordes Supper, only after a heauenly & spirituall manner, but secretly, and in deede. In so much that as the bread nourisheth our bodies, so Christs body hath most singular force spirituallly by faith to feede our soules. And as with wine mens hartes are cheered, and their strengthes comforted,

Psalm 104. 15.

(incom)

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requir: No Transubstantiation.

med, so with hys blood our soules
are relieved and refreshed thoro
lythy: which is the meane where
by the bodye and bloud of Christe
are receaved in the Supper. For
Christe as surely maketh them that
beleue in him, partakers of his bo
dy and blood, as they surely know
that they have receaved the bread
and wine with their mouthes and
stomaches. And it is also a gage
of our immortalitye and a pledge
of our resurrection.

Ma. Is then the bread and wyne
chaunged into the substance of the
body and blood of Christe

Sch. No: For that were to de
stroy the nature of a Sacrament,
which must consist both of heave
ly & earthly matter: and to make
a doubt of the truth of Christe hys
bodye: and to geue occasion of
grudging unto the myndes of the
receauers.

Ma. Was this supper ordayned of
Christ, to be offered as a sacrifice to

H.ij.

God

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Job. 5. 2. 34.

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27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194.

Our duty whē we come to the Lords supper

God the Father, for remission

of our sinnes?

Sch. No: For when Christ died

upon the crosse, he once fully made

that onely everlasting sacrifice for

our saluation for ever: And haue

left nothinge for vs to doe, but

thankefully to take the life and be-

nefit of eternall sacrifice whiche

he chiefly do in the Lords supper.

Ma. What is our dutie to doe, that

we may come rightly to the Lords

supper?

Sch. To examine our selues, whe-

ther we be true members of Christ.

Ma. By what tokens shall we know

this?

Sch. First if we hartely repent

of our sinnes: next if we stay ou-

selues, and rest in a sure hope

of Gods mercy through Christ, with

a thankfull remembrance of our

redēption, purchased by his death.

Moreouer if we conceaue an ear-

nest minde, and determinate pur-

pose, to leade our life godly hereaf-

Deu. 7. d. 26. &c.
and 9. d. 11. &c. g.
25. &c. and 10. c.
9. 10. 12. 14. d. 18.
Luk. 22. c. 19.

1 Cor. 11. c. 24. 25.
26.
Deu. 13. c. 15. 16.

1. Cor. 11. c. 21.
25. &c.

Ier. 24. b. 7. and
29. b. 11. 13.
Joel. 2. b. 12. 13.
Ec. c. 15. 16. &c.
Luk. 32. c. 19.
1. Cor. 11. c. 24. 25.
26.
Rom. 7. c. 15. 25.
and 8. c. 15. 25.
1. Cor. 11. c. 24. 25.
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ter:

A brief summe of all that is sayd.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. Cor. 12. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ble for me to be deliuered by my
own wisdom, power, or vertue
or by any helpe or meanes of man
or Angel. I am taught by the Gos
pell, that Christ the sonne of God
beyng made man without sinne
hath by his death suffered the pu
nishment due for my sinnes, paci
fied the wrath of God his Father
towards me, and reconciled me
vnto his fauour againe, and made
me partaker of his owne Justice
and herre with him of euerclastyng
lyfe: Of all whiche benefites of
Christe, I am made partaker by
sayth in him: whiche sayth the ho
ly Ghost, by the preaching of the
Gospel hath wrought in my hart
confirmyng the same also by his
holy Sacramentes, beyng visible,
and most sure tokens and pledges
of Gods goodnesse towards me,
through Christ. The whiche sayth
as a liuely and fruitful tree, shoul
dryng forth in mee the fruytes of
good workes, holynes, and righ
teous

A brief summe of all that is sayd.

repusnesse all the dayes of my lyfe,
to the honour of God, who hath
bestowed so many benefites vpon
me: and to the profite, and good
example of my neighboures. For
the encrease of the which sayth,
and grace to please God, & for the
accomplishing of all these thinges,
I being of my selfe moste weake,
and unable therewnto, oughte to
make continuall and most earnest
sute by hartty prayer vnto God the
father, & geuer of all good thinges,
in the name of his Sonne our la-
uour Iesus Christ: Bealdryng al-
wayes vnto him most hartty than-
kes for all his benefites.

Ma. I doe see, my good child, that
thou well vnderstandest the summe
of Christian godlynesse. Now it re-
steth, that thou so direct thy lyfe by
the rule of thys godly knowledge,
that thou seeme not to haue learned
these thynges in vayne.

Sch. I will do my diligence, with
Gods helpe, (worshipful maister,)

H. iiii.

and

Rom. 8. 2. 1. 3. 4.

Ec.

Gal. 5. 2. 6.

Math. 5. b. 16.

1. Pet. 2. 1. 12.

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A priestling

Em

[illegible]

CAn admonition for the



Awake thou that sleepest, & stand
vp from the dead, and Christ shall
geue thee light.

Eph. 5. c. 14.

It is time that we should now awake
out of sleepe.

Rom. 13. d. 12.

The night is passed, the day is come
nye, let vs therefore cast away the beebes
of darknesse, and let vs put on the armour
of light.

12.

Let vs walke hone stly as in y day, and
put we on the Lord Jesus Christ.

13.

Let our light so shine before men, that
they may see our good workes, and glory
fie our father which is in heauen.

Math. 5. c. 16.

Wisedomme is a noble thing, and neuer
fadeth away: yea it is easily seen of them
that loue it, and sound of such as seeke it.

Sap. 6. b. 1.

It preuenteth them that desire it, that
it may shew it selfe vnto them.

14.

Who so awaketh vnto it betymes in
the morning, shall haue no great travell,
for he shall finde it sitting ready at his
doores.

15.

Wisedomme excellerh foolishnesse, as far
as light doth darknesse.

Eccle 1. c. 13.

A Psalm for the morning.

psal. 113. a. l.

Praise God O ver all his servants:
praise ye the name of the Lord.

2.

Blessed be the name of the Lord: from this
time forth for evermore.

psal. 113. a. l.

The name of God is highly to be pray-
sed: from the rising up of the sunne un-
to the going downe of the same.

psal. 74. c. 16.

The day O Lord is thine: and the night is
thine: thou hast prepared the light and the
sunne

psal. 3. b. 5.

We have layd vs downe and slept and
are risen up againe: for thou O God hast
sustained vs.

psal. 63. a. 1. and
88. b. 12.

O God thou art our Lord: early in the mor-
ning do we seeke thee: and with our prayers
come before thee.

psal. 119. dist. 125.

We are thy seruantes O Lord: graunt
vs understanding that we may know thy
testimonies.

psal. 143. b. 9.

Make vs to know the way that we shoulde
walke in: for we lift up our soules vnto thee.

c. 11.

Teach vs to do the thing that pleaseth
thee, for thou art our Lord, let thy good
spirite lead vs forth in the way of life.

psal. 143. b. 9.

Cause vs to heare of thy louing kindnes be-
times in the morning: for in thee is our trust.

psal. 90. c. 14.

Replenishe vs early in the morning with
thy

Prayers.

thy mercy: and we shall cry for ioye, and
be glap all the dayes of our lyfe.

¶ For thou O Lord art the thing that we long
for: thou art our hope euen from our youth.

¶ Although thou haue we been mainteined
euer since we were borne: thou art he that
take us out of our mothers wombe: our
prayes shalbe alwayes of the.

¶ We will sing of thy power, & will prayse thy
louing kindnesse beames in the morning: for
thou hast been euer our strength, our refuge,
our defence, and our most mercifull Lord.

¶ Glory be to the Father, and to the Sonne, and to the
holy Ghost.

¶ As it was in the beginning, is now, and ever shalbe
world without end. Amen.

A Prayer for the morning.

When thou shalt enter into the our moste har-
te thanks, O heauely Father,
for that thou hast deliuered vs
from all perils and dangers of
the night, & brought vs safe to the begin-
ning of this day: we beseech thee that thou
wilt in the same, and euer hereafter, re-
ceiue vs into thy defence and protection:
and as thou hast remoued the darcknes of
the night, restore the light of the Sonne,
and

Job. 14. 5. 8. and
16. 8. 9.

Job. 14. 5. 8. and
16. 8. 9.

Act. 26. c. 18.

2. Cor. 4. b. 6.

Job. 1. 8. 5. 9. and
8. b. 12. 13. 14. 15.

Rom. 13. d. 12. 13.

Eph. 5. 1. 8. c. 11.

Psal. 119. verse
10.

Luk. 1. 8. 74. 75.

1. Tim. 6. d. 16.

and rayed us from sleep, so thou wouldest
pouchsafe also to remove from us the in-
ward darknesse of ignorance, to raise us
from the sleep of sinne, and to lighten our
minds with the heavenly beames of thy
most holy spirite & with the knowledge of
thy deare sonne our saviour Jesu Christ
the true light of this world; that we eschew-
ing the mokes of darknesse, may guyde
the steppes of our lyues after the light of
thy holy word, walking comely as y^e chil-
dren of light in holynes and ryghteousnes
as in the day, and in thy sight: and in the
end may come into that most blessed eter-
nall light, which thou dost inhabite, the
same thy sonne our Saviour Jesu Christ
beinge our goode therunto. To whom,
with thee, and the holy Ghost, one God of
most glorious maiestye, be all honour and
glory world without end. Amen.

¶ A morning prayer for scholers.

V Vnder unto thee moste hartye
shakes O father of lightes, the ge-
uer of all good gyftes, y^e it hath pleased thee
to moue the myndes of our parentes and
frees to set vs into the schole in these our
tender yeares most meete for the learning
of al good thynges: most humbly beseeching
thee, not to suffer their good hope, and our
best

Jacob. 1. c. 17.

Eccle. 12. 2. 3. 4.

Prayers.

best time, to perish through our intolward
ness, negligence, & slothfulness. And be-
cause our watching, diligence, & study can
profite nothing without thy grace, bouch-
safe with thy heavenly beames so to ligh-
ten our wittes and wits, and to endue vs
with such desire and love of good learning,
wisdom, & vertue, with such docilitie to
conceave, & memory to retaine the same,
y we in our childhood and youth being wel
instructed in all good letters & vertue, may
grow to be learned and godly men, to the
profitable service of the common wealth,
and of thy holy Church, and to the setting
forth of thy glorie. This we craue at thy
handes O heavenly father, in the name of
thy onely sone our Saviour Iesu Christ,
beseeching thee for his sake to graunte the
same: Unto thee, with the same thy sonne
and the holy Ghost, one God immortall,
immittible, & eternally wille, be all honour and
glorie, for ever and ever. Amen.

¶ Another prayer for scholars.

Graunt O Lord God heavenly father,
that we by the diuine grace, setting
p example of thy deare sone & most bles-
sed childe Iesus Christ before our eyes, as
the most cleere and most notable example
of al other to be folowed, maye live in these
dayes

10: on. 4. 2. 4. 5.
9. 9. and 12. 1. 1.

10 sal. 12. 7. 4. 2.
Job. 7. 4. 4. 5.
10 sal. 4. b. 6. and
16. b. 9.
2. Cor. 4. b. 6.

Dent. 4. b. 9. 10.
and 11. b. 11. 13.
10 sal. 78. a. 3. 4.
Math. 19. b. 13.
2. Tim. 3. b. 5.

Job. 15. 2. 16.

1. Tim. 1. b. 7.

Luk. 2. 4. 16.

Prayers.

Psalm 119. 105.

Psalm 119. 105.

Days of our childhood & youth, apply our
selves wholly to all good & godly learning,
and to the obedience of thy most holy will,
and that as we shall grow in years, we
may also increase more and more in good
knowledge, wisdom, and vertue, & in the
love of all goodly men, and specially in the
heavenly grace and favour, wherein resteth
perfect felicitie, through the same our Sa-
viour Jesus Christ. To whom with thee,
and the holy Ghost, be all honour and glory
for ever and ever. Amen.

CAn admonition for the
evening and night.

Job. 3. 19.

If any man walke in the day, he stum-
bleth not, because he seeth the light of
thes world.

Job. 3. 19.

But if a man walke in the night, he stum-
bleth: because there is no light in him.

Job. 1. 2. 9.

This is the damnation: light is come
into the world, & men loved darknes rather
then light, because their deeds were evil.

Job. 1. 2. 9.

Jesus Christ the Sonne of God, is the
light that shineth in darknesse: the true
light which lighteneth every man that
cometh into the world.

CLet

¶ Let vs therfore walke, whiles we haue light, lest the darknesse come vpon vs: for he that walketh in the darke, wotteth not whether he goeth.

¶ Let vs not beare a strange yoke with unbelieuers, but while we haue light, let vs beleue on the light, that we may be the children of the light.

¶ Let vs beleue in Iesus Christ the Sonne of God: who came a light into the world, that whosoener beleueth on him, should not abide in darknesse.

¶ Whosoener followeth Christ, the light of the world, he shal not walke in darknesse, but shall haue the light of life.

¶ There ariseth vp light in the darknesse into them that deale by right.

¶ He that sayth, holw that he is in y light, and yet hateth his brother, is in darknesse even vntill this tyme.

¶ He that loueth his brother abideth in the light, and there is none occasion of sin in him.

¶ If thou hast compassion vpon the hungry, and remember the troubled soule: then shall thy light spring out in the darknesse, and thy darknesse shall be as y none day.

¶ The

¶ The Psalme for the evening and night.

psal. 92. 2. 1.

It is a good thing to make confession
and prayers vnto God: and to sing
psalmes and prayles vnto thy name, O
thou most high.

psal. 113. 10. 1.

psal. 113. 10. 1.

To set forth thy louing kinde early in the
morning: and thy truth in the night season.

psal. 6. 2. 1. 2.

psal. 138. 2. 1.

While darknesse couereth the earth
and people, let thy glory O Lord, shine
upon vs, and send forth thy light and thy
truth to direct vs.

1. Cor. 4. 6. 5.

psal. 118. 1. 1.

psal. 118. 1. 1.

O God, who commaundest the light to
shine out of darknesse, shine in our hartes, and
geue vs the light of the knowledge of thy glo-
ry, in the face of Iesus Christ.

psal. 118. 1. 1.

Lighten our candle O God, our Lord:
and make our darkness to be light: that
we may walke best, & brice in the light of
the living.

psal. 118. 1. 1.

105.

Luk. 1. 9. 7. 9.

psal. 118. 1. 1.

Thy worde is a candle vnto our feete, and a
light vnto our pathes: It geueth light to them
that sit in darcknes, & in the shadow of death
it guideth our feete into the way of peace.

psal. 118. 1. 1.

113. and 118. 1. 1.

Direct our steps in thy worde: that
shall our feete be kept from falling, and no
wickednesse shall haue dominion ouer vs.

psal. 136. 5. 9.

and 113. 1. 1.

O Lord, with thee is life, & the fountain of life,
lighten our eyes with the light of thy counte-
nance,

Total 17.65
 and 15.17.
 Each 16.13
 and 22.6.13. and
 25.5.10.

202.16.6.18.

6.18.

FOIA- b 7

fol. 91. and 140
and 147. and in
infinite places.

7. 1. 1947
1. 8. 1947

Luh. 2. g. 52. 7c.
Job. 11. b. 11. 7c.
1. Cyren. 4c. 17. 7c.

Ephe. 6.3, 22.

Prayer.

1. Cor. 11. c. 14

1. Cor. 11. c. 14

1. Cor. 11. c. 14

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1. Cor. 11. c. 14

1. Cor. 11. c. 14

to be made as can be sufficient themselves
unto angels of light, and from all sinners,
the works of darkness, and from all other
perils and dangers both bodily & ghostly,
that thou suffer us not wholly to be as-
leep, as it were buried in slepe, nei-
ther our minds to be slackened, that we
forget thee, but that whiles our bodies are
in slepe, our hearts may continually wake
& watch unto thee. And while that rest hath
refreshed our bodies & mindes sufficiently,
as much as is requisite unto nature, the
next morning may make us more able
ready to serue thee in y^e state of life where
in thou hast placed us, to the health of our
own soules, & benefite of our neighbours,
& the glory of thy holy name, through our
Saviour Iesu Christ. To wh^o with thee
and the holy Ghost, be all honor and glo-
ry now and for ever Amen.

An other prayer for the Eve-
nyng and night.

A mighty G O D, who as thou hast
made the day for labour & trouble,
hast thou created the night for the rest &
refreshing of our wearied bodies & mindes.
We most humbly beseech thee, that as the
night darkneth & shadoweth all things,
so thou wouldst for thy dear soulds sake

Christes

Christes sake, hide our finnes, remouing
 them fro the light: putting away them
 moꝝ of them by eternall obliuion, that as
 our bodies shall haue the rest of sleepe, so
 also our minds by hope of thy mercy may
 enioy the rest of a quyet conscience: and
 so being wholly refreshed we may awake,
 and rise vnto thy seruice the next day, and
 all the dayes of our life: and when death
 it self shall come (fro the which it is as easie
 for thee to raise vs, as fro bodily sleepe)
 we may rest in hope of that moste ioyfull
 resurrection, wherein our bodies shall a-
 wake vnto þe everlasting day, which shall
 neuer be interrupted with any darknesse:
 when we shall be made partakers of the
 inheritance of the Sayntes to light, in
 that most blessed Citie, the heauenly Ierusalem:
 where shall be no neede of candle
 neither of the sunne, nor of the moone, to
 lighten it: for thy glory O God, shall ligh-
 ten it: and the Sonne the Lambe shall be
 our eternall light. Vnto þe which most glo-
 rious light, & kingdome of thy deere sonne
 we beseech thee bring vs, for the same our
 Sauiour Iesus Christes sake: Vnto
 whom with thee, and the holy
 Ghost, be all honoz & glory
 now & for ever. Amen.

FINIS.

Psal. 139. 12.
 32. 2. 1. and. 51. 1.
 1. b. 9.
 Esa. 43. b. 25.
 Ezech. 18. 2. 22.
 Act. 3. b. 19.
 Coloss. 2. b. 17. 14.
 10. sal. 127. a. 1.
 10. Jon. 3. b. 14.
 Luk. 8. g. 52. 54.
 Ec.
 Joh. 11. b. 11. c. 25.
 1. 43. 44.
 Coloss. 2. b. 12.
 Gal. 4. d. 14.
 Apoc. 21. g. 23.
 and 22. b. 5.
 Col. 1. c. 12.

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Maieftatis per decennium.



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